

THE
Good Houswife
MADE A
Doctor,

Or, Health's choice and sure Friend :
Being a Plain Way of Nature's own
prescribing, to

Prevent & Cure

Most Diseases incident to Men, Women
and Children, by Diet and Kitchin-
Physick only.

Being an Appendix to the Book entituled, *The Way to Health, &c.* or a further demonstration of
the Philosophy therein contained.

With some Remarks on the Practice of
Physick and Chymistry.

By Philotheos Physiologus; The Author of
The Way to Health, long Life and Happiness.
The Country-Man's Companion, &c.

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T H E
P R E F A C E
T O T H E
R E A D E R.

H ealth is the greatest temporal Bleſſing we can enjoy in this Mortal state: Without it the choicest Beauty vanishes in a Moment, like a withered Flower; the stoutest Strength dwindles into a childiſh Weakness, ſcarce able to ſupport the tottering Carkaſſ; Riches become iſignificant Lumber; Honour an empty Bubble, or extrinfick Shadow, yielding no delight; Nay, Wit and Parts grow Useleſſ, and Life it ſelf but an unwellcome oad and continual Torture. For how often may we ſee Lords and Aldermen, the Rich and the Great, ſwell'd with Dropſies, or mafteſt with Conſumptions,

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sumptions, or rack't with the Stone, or laid up with the Gout, or crippled with Sciatica's, and the like, heartily envying those Jolley Swains, who feed only with Bread and Cheese, and trotting up to the Knees in Dirt, do yet with lusty Limbs, and vigorous Stomachs, and merry Hearts, and undisturbed Heads, whistle out more solid Joys than the others, with all their Wealth and State can purchase.

So that 'tis undeniably one of the most important Businesses of this Life, to preserve our selves in Health. And this all People, when they are actually groaning under the smart of Sickness, will readily acknowledge. Oh ! then they would give all they have in the World for Ease and Remedy, though it be but an Ague, or a fit of the Tooth-Ach ! but as soon as the Pain is over, and whilst Nature is yet pretty sturdy, and as long as ever she can bear up, they care not how they use her, and seem to value this precious Jewel [Health] no more than the silly Indians of old did their Wealth, when they contentedly

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contentedly parted with Gold and Pearl, for Toys, and Baubles, and Knives, and Beaugles, and Looking-Glasses. Most men will moil and toil like Horses, and rise early and lie down late, and eat the Bread of Carefulness, to get Money and Land, though they neither make good use thereof themselves whilst they live, nor know who shall enjoy it after they are dead: And how diligent are others by fawning and flattering, and courting those whom in their hearts they hate and scorn, and by servile Offices and irksome Attendances, and a thousand other pitiful Arts, to acquire a Rattle to their Name, and get a Title of Honour, or some place of Preferment that may give them an opportunity to domineer over their Inferiors; but there is scarce one man or woman of a thousand that does in earnest consider and pursue the means of preserving their Health but either lives at Random, or at least takes up with the pernicious Notions of Custom, Tradition and Blind Guides, whose Prescriptions of Diet

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are most improper and prejudicial, their Medicines Nauseates to Nature, and their Physick a close Confederate with the invading Disease.

Nay, so prodigal are the generality of this inestimable Blessing, that they use it not only with Neglect, but Contempt, as if they exposed it to sale by Inch of Candle, and he that bid least should have it. Rather than not gratifie a liquorish Palate, the Stomach shall be over-charg'd; and rather than break up a foolish lewd Company, or refuse to comply with a wicked Drunken Custom, the Brain shall be set a-float, and Reason turn'd a-drift, and Nature exposed to a general Inundation of violent strong Liquor, and left to shift for her self, without either Pilot or Rudder. I am confident most People are more careful to provide wholsom proper Food for their Cattel, and Gentlemen are more curious in ordering and dieting their Race-Horses (though therein too they are generally mistaken, as I have demonstrated in a little Treatise entitul'd, The Country-mans Companion) shan-

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in the Food which they take themselves, or about the course of their own Eating, Drinking and Exercises, whereon not only their own Health and Lives, but the strength and vigour of their Posterity, does in so great a measure depend.

The Meats and Drinks commonly used are for the most part improper, and detrimental in their Nature and Composition, more in their unskilfull ways of Preparation, and most of all by the Heterogenous Mixtures, and excessive Quantities. And this more especially to those that are already sick and languishing. Having therefore in this small Treatise resolved to detect those Errors in all three respects, and the Reasons thereof: And on the other side, to shew the true Method of Diet fit for the Prevention or Cure of most Diseases, intermixing therewith several most useful and necessary Remarques touching the Nature, and right ways of preparing of divers sorts of the the most beneficial Foods, I shall begin with those that best serve for the Assisting and Restoring

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of decay'd Nature, because I have therein observed both the most common and the most dangerous and irretrievable Errors to be committed; as also because from what we shall deliver on that subject, every one that has the Wit to know by a Penny how a Shilling is coyn'd, may learn what Diet is proper to be used both for the Preventing and Curing of most other Distempers. For Nature, like Truth, is always entire, uniform and agreeable to its self, so that whoever has the right Key, may therewith unlock her whole Cabinet; whereas the blind Paths of Tradition, Ignorance, Custom and Error, are not only various and interferring, but many times opposite and contradictory to each other.

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EVERY
Good House-wife
MADE A
Doctor, &c.

C H A P. I.

*Of the several Causes of Consumptions :
The Absurd course of Diet usually
ordered in those cases. Together with
the proper Remedies for Prevention
and Cure thereof.*

OF all Diseases, *Consumptions*, and
the like wasting Distempers, are
those which hitherto have been
most attempted to be cured by *Diet*, but
after such an unnatural and preposterous
Method, that those very Rich and charge-
able Foods which generally are by the
learned prescribed in such cases, are ap-
plied,

instead of bringing Relief, to encrease the Disease, more impair the Powers of Nature, and hasten or *Death*, rather than a *Cure*: This, I doubt not, will appear to every considerate Reader, from the following Discourse, wherein I shall first give an account of the common Causes (or occasions) of those Diseases, and in the next place inform my Country-People of the proper Remedies for the same, by Foods fitly prepared and adapted for the supply and assistance of Nature in all such Languishments; withal, shewing how improper and mischievous those things are which are commonly used and prescribed for that purpose.

Those Diseases called *Consumptions* are Decayes of the Radical Moisture or Essential Oyl, whereby the Natural Heat of the Stomach is so weakened that it cannot make any perfect or due separation of the Meats and Drinks received, from whence arises abundance of evil Juices and Phlegm, so that no good Nourishment is bred, though the Food be never so Rich, and the Drinks never so Cordial, as most that are afflicted in this kind, I may find by Experience.

But though this be the general Nature of these Diseases, yet they proceed from various Causes and Intemperances; As,

1. In some Complexions, from over-charging of Nature with *Rich Food*, and too great Quantities; or in others, by much drinking of *Wine, Brandy & Strong-Drinks*, which weaken the Natural Heat, and wash (as it were) Nature away by destroying the action of the Stomach.

2. In others, these general Decays and Weaknesses are caused by a *Sedentary and Idle course of Life*, for want of proper Labour and Exercises, over-warm Clothings, soft Feather-Beds and excessive Lying in Bed, which alwayes proves pernicious to the Health both of Body and Mind.

3. There are others that contract these consuming Diseases by their too much *Dalliance*, and frequenting the *Shades of Venus*, and that not only by eating and drinking such things as irritate and provoke Nature, but also by their heightned Lusts and depraved Imaginations, force her beyond her Power and Ability, who oft-times corrupts her in her very Radix: Many are caught in this Snare, as well Young & Married People, as the more *Lewd and Lascivious*, which prostitute themselves to common Mixtures; and many of these prove Incurable.

4. Others fall into these Diseases by Surfeits of Over-labour, excessive Heats or Colds, and the like Accidents.

Some by great Fevers and long Fis-
es of Sickness, which frequently leave behind
them such Seeds of Diseases as are not
without great difficulty overcome or rooted
out.

To some they happen through Grief
or Trouble of Mind, a Melancholy Disposition,
(one of the worst Companions of Life)
violent Passions, as of Love, Hatred and Envy;
or a Dispair of Gods Divine All sufficient and
always Liberal and Indulgent Hand of Pro-
vidence; and these by pining and fretting,
waste their Spirits, and thence the Natural
Heat being weakned, is unable to generate
a new Supply; and so having first disorder'd
their Minds, the Body is destroy'd by
Concomitancy; for these two mutually
operate upon, and influence each other,
and you can hardly preserve either of them
in its due state, unless you take care of both.

Lastly, In not a few a Consumptive Con-
stitution is Hereditary, and derived from
one or both their Parents; and This of all
others is the most hard to Remedy.

Now let us see what are the Common Ade-
ments whereby not only the Kylzar, but also
the Learned many times, do think to help
these Diseases, and what are the usual things
prescribed for the sick Party in this case,
to restore him to Health and Strength ?

And

And that is, when any one is in such a weak
languishing State of Body, everyone, Doctor,
Apothecary, Nurse and all Harry out
“ You must take Nourishing Meats & Drincks,
“ Sup good back, Old Matago, Tuce, or the
“ like, with Yolkes of Eggs in it; and get you
“ good Rich Broths, and Jellies, and Pot-
“ tages made of Knuckles of Veal, and the
“ Flesh of an old Cock beaten, and bruis'd,
“ and batter'd, and boyled all to pieces; for
“ you must boyl your Flesh till it fall off the
“ Bone, that all the goodness and virine may
“ diffuse it self into the Broth; and be sure
“ you boyl it in but little Water, that it may
“ be the fdeartier; and keep your Vessel or Pot
“ close cover'd, that the Virtue may not suspen-
“ ded, but your Broth may be thick, and
“ good, and strong; for you want Strength
“ (poor Creature!) and Nourishment, and
“ this will cherish you bravely; together with
“ a Rich Cordial of Alchermes that I'll send
“ you: But forget not to keep your self warm
“ with a Flannel Shirt, and a Wastcoat,
“ Doublet, Coat and Campaign, a Gown
“ over all lin'd, and a quilted Stomacher for
“ your Breast; and have a care of Cold
“ Nights, but bathe your tender Nerves in
“ Down or soft Feather-Bed, and get a
“ quilted Cap and a Napkin over it for your
“ Head, and draw your Curtains before your

" Windows and round your Bed; and there
 " lie as long as you can; for Sleep is a great
 " Refresher and Nourisher: And against you
 " rise let there be a Rouzing Fire in your
 " Chamber, and a Quart of New Milk boyl'd
 " above half away, with Snails in it, and well
 " sweetened with Sugar, and then three or four
 " hours after take a Mess, as much as you can
 " per down, of the aforesaid Cock or Jelly-
 " Broth, with good Spice in it; and after that
 " you may eat a good Chicken, or some other
 " nourishing Flesh tenderly boyled; and when
 " you have done, take a good piece of fat
 " toasted Cheeze for Concoction, and wash
 " all down with three or four Glasses of Racy
 " Canary or stout Old Malago, wherein ther
 " is steeped a Quantity of Raasons of the Sun
 " stoned, and a little Saffron to cheer the
 " Heart; but if you do not so well like Snails,
 " then take only Milk hot from the Cow, or
 " Strokings, and sweeten it with Sugar or
 " Sugar of Roses. And be sure continue this
 " course constantly, and though you are now
 " weak as Water, and have no more Spirits
 " than a Dish-clout, you shall shortly be as
 " strong as Sampson, and as lusty as Hercules,
 " who (they say) got fifty Children in one
 " Night.—Probatum est.

This is the sum and substance of many a
 learned Lerry, and passes with the Crowd
 for

for most Orthodox Doctor-Craft, though in truth the whole is altogether Ignorant Folly, contrary to Nature, Reason and Experience.

But lest I should seem (like those I oppose) to assert things without Proof or Demonstration, I desire the Reader would with me, impartially consider the unpropriety and contrariety of these Prescriptions, to the end intended : *First*, In their *Nature* and *Composition*; and *Next*, In respect of the *undue Preparations*.

1. When Nature languishes, and is already weak and decay'd, then they say, You must take Nourishing things ; when 'tis probable most times, that the first occasion of the Disease was *Idleness* and *Superfluity* in *Meats* and *Drinks*, that did over-charge *Nature* with too much *Nourishment*. But however, let the cause be what it will, Nature is now weak and indisposed, the Palate dull'd, the Stomach's Natural Heat and digestive Faculty decay'd, so that they cannot bear either with great *Quantity*, nor *Foods* that are of a strong *Quality*, which ought in the first place to be considered ; for *Overcharging*, either in *Quantity* or *Quality*, is generally very prejudicial to those that are in Competent *Health*, but

much more to such as are Sick ; This being a most certain Aphorism , That Nature ought at all times to be stronger than the Food , and not the Food too strong for Nature , as in these cases is general , but very absurdly practised ; for if there be not a proportionable agreement between the Food and the Stomach , in vain do you expect Relief , but rather thereby Nature is yet further oppressed , and her whole Concord and Tranquillity disordered and destroyed . For when-ever the Natural Heat is weak and impotent , the Food ought to be suitable : And to do otherwise , is just as if in very cold Weather , when your Fire is almost quite out , and not above a Spark or two left upon the Hearth , you should cry out , Throw on an huge Timber - Log , or Bring a Bushel or two of large round Coals ; for this is the best Fuel that can be to make a short lasting Fire ; which is very true ; but yet , in this case , instead of encreasing your Fire , it will by its weight and unliuitableness quite put it out ; whereas if you had fed it at first with a little Small - Cole , Shavings or Chips , you might have nursed it up into a competent Flame , and then , and not before , it would be able to deal with your Coals and your Timber , and turn them into Aliment for its self . The Application is easie ,

case, Nothing does more hurt the Health than Disproportion, and to heap together Superfluity of Meats and Drinks, beyond the Power of the Digestive Faculty, especially when they are made strong and fulsom by *bad Preparations*; and in this respect the usual Prescriptions to *Consumptive Persons* are very much to be blamed. For,

2. *Broths* and *Pottages* made with any kind of *Flesh*, be it what it will, where 'tis boyled in small Quantities of Water, and the Vessel or Pot kept close cover'd, and boyled so long till it becomes soft and a meer Mash, so that it falls from the Bones; such *Broths*, I say, will become thick, and of a blackish colour, of a strong unpleasing Scent or smell, and of a fulsom nauseating taste, hard of Concoction, and apt to cloy the Stomach; for the much, or over-boyling of any sort of Food (especially *Flesh*, which is of its own Nature the grossest of all Food, and most subject to Putrifaction) does destroy all the good Virtues, and so much the more speedily and certainly when it shall be boyled in small Quantities of Water, and the Vessel kept cover'd; for thereby the pure volatile Spirit is suffocated, and then presently the sweet Oyl of such Food turns strong and sour for want of the free egress and regrefs of the Air, which

is the true Life and Preserver of the essential Spirit, as the Spirit is the Life and Preserver of the sweet Body in every thing, and in whatsoever the Spirit suffers violence, the Balsamick Body and Oyl is turned into a strong fulsom substance, as is manifested by all fermented Liquors, which if exposed to the open Air, the Spirits will evaporate, and then the sweetness thereof turns sour, and becomes of an heavy dull Nature and Operation. But in the preparation of all gross phlegmy Bodies, especially *Flesh*, the Vessel being open, and having good Water, with the free Influences of the Air, keeps the Spirits living, till such Bodies be digested, and the Spirits set at liberty; and then such thing is said to be enough; or rightly prepared: For if such Preparations or Digestions be afterwards continued, the spirituous parts and brisk lively Tinctures become either suffocated or evaporated, let the thing be of what Nature it will; as is manifest in all Preparations, especially in making of *Hay*, for there, when once the gross phlegmatick Body of the Grass is sufficiently digested or exhaled by the virtue and power of the Sun and Elements, if the *Hay* be afterwards continued open abroad, the Sun and Air would quickly exhale and destroy the essential

tial Virtues and good Properties also; the very same is to be understood in the Preparation of all sorts of Food.

Furthermore, if the Vessel, in which your Food is prepared, be close covered whilst it is boylung, such Food is thereby made yet worse; for then those fiery sulphurous Fumes and Vapours which are raised by the Fire, and would freely pass away, as you see it a mighty continual Reek or Steem, if the Vessel were uncovered, are stopt and forced back into the Meat, and being of a fiery sharp Nature, and full of gross Humidity, by this *Repercussion* or Confinement, they become gradually more intense and raging, because of the want of the free Influence of the Air, and so sinking down again upon the Meat, do wound the pure *volatile Spirits*, and not only destroy the natural Colour, Smell and Taste, but also make the Food *lumpish*, close, heavy, dull and gross on the Palate, hard of Digestion in the Stomach, generating thick Blood and unwholsom Nourishment; from whence proceed dull Indispositions, and noxious Fumes flying up into the Head.

For all *Cooks* and *Housewives* ought to note and understand, that the digestive Faculty and true Virtue of all Food does consist

consist in the pure spirituous parts, and if any violence be offered or done unto them in the Preparation, then such Food becomes dull, and as it were half dead of Taste; for the Fumes or Vapours which Pots and Vessels, surrounded with the heat of the Fire, do send forth, are of a poysonous pernicious Nature, and contrary to the genuine heat of the Food; as you may perceive if you take up any sort of Food, when boyled, and presently whilst it is hot, cover it close, which will force those fiery sharp Fumes back, and cause them to re-enter the Food, which will thereby presently become Pall'd, and lose its natural briskness of Taste, Smell and Colour, because the pure Spirits are suffocated, and so such Foods will not only be heavy, and have a dull gross Taste and Smell, but shall be unpleasing both to the Pallate and Stomach, and harder of Concoction.

Therefore nothing is more unnatural than for People to eat or drink any kind of Food, whilst those fiery Steams and Fumes are in it, especially such as are weakly *Consumptive People*; for they Swell the Body, and generate Wind in abundance, send Fumes and Vapours into the Head, infect the whole Mass of Blood with hot sharp Itching Scorbatick Humors: And indeed no

sort

sort of Food or Liquors ought to be eaten or drank hotter than the Blood in cold Weather, but in hot Seasons moist sorts are best cold, which a little use will make very easie and familiar to every one, let their Stomachs be never so much deprayed by Custom, as I have more at large demonstrated in my *Way to Health, long Life and Happiness, &c.*

What hath been said of thick strong over-prepared *Pottages* and *Broths* made of *Flesh*, the very same ill effects have all or most *Jellies*; for by their improper Mixtures and over-preparing they become loathsome, and *Nauseates* to *Nature*, even as sick as the languishing Patient that takes them: And the like also may be understood of *Snails* and *Milk* boyled till it becomes of a *Jellous* substance, and then lustily sweetned with *Sugar* or *Sugar of Roses* (which is ten times worse than common *Sugar*) being burthenesom to the sick Patients Pallate and Stomach, very heavy and hard of Concoction, and therefore the use thereof does generally prove of evil Consequence; for undoubtredly if *Healthy People* should confine themselves to such things, they would in a little time bring Disorders upon them, and how profitable they can be then to the sick and weak, or rather how very destructive

etive they must needs prove, may easily be judged.

But here some will say, *Many have been known to recover by or after the eating and drinking of such things.* — To which I Answer, That it can never be proved, but is absurd to Reason, that they recover'd *By* such things, but that some may have recovered *Afrer* them, may be true; for tho' I know them to be improper and dangerous, yet I do not say they are *Mortal* to all that take them; and if an hundred People be at one time sick of the same Disease, if they had neither *Doctor's Advice* nor *Physick*, there would (no doubt) many of them recover; but amongst the Ignorant, when any one happens to escape, they attribute the Glory to the *Doctor* and his *Prescriptions*, never considering the *Divine Hand of the Lord*, nor the secret working Power of his Hand-maid *Nature*, but cry with open Mouth, *Such or such a Doctor cured me, or else I had been in my Grave;* Or *such a Pottage or Jelly is a rare thing, it cured me when all hopes of Life were past;* when in truth neither the *Doctor's Prattle*, nor the *Nauseous Slip-slop contributed any more to the Cure, than the Chattering of a Magpye, or the Roe of a Red-Herring.*

But if the People will be cheated, let them; only

only give me leave to whisper a little ~~better~~
Advice to the Sons and Daughters of Wisdom, who will be so thankful to *Truth*, so
obedient to *Reason*, and so kind to *Themselves*, as to hearken unto it; And that is,
thus, When any Person shall find him or
her self indisposed, their Stomachs to grow
weak, with a general Disorder through
the whole Body, and a decay of Strength,
then first of all they ought to look back,
and consider what manner or course of
Life they have drove, as to *Temperance* or
Intemperance in Meats or Drinks, and that
both in respect of the *Quantity* and *Quality*,
as also their *Exercises*, and all other *Extremes*
they have inured themselves unto,
which none can so well know, or be able to
judge of as themselves; and likewise to
consider the *Air* he hath lived in, where
the Disease was bred. And by this Reflec-
tion, if it be impartial, serious and con-
siderate, every man will be enabled to
guess much more rightly at the Cause and
Nature of his Distemper, than any *Doctor*
can by the supposed Magick of the *Urinal*,
Thumping the uncertain *Pulse*, or any other
of their Whimsical Oracles.

Haying well considered the *past Causes*,
that gave Birth to his present Distemper-
ture, he ought then (gradually) to alter
for

for the better the whole course of his Life, not only in the Nature and Quality of Meats and Drinks, but in their Quantity; as also his Exercises, and the Air, as far as the condition of his Life will admit thereof. For if the same *Intemperances*, *bad Airs* and *ill regulated Exercises*, which were the first original of the Disease, (or rather *Worse*, as most do make it, by such strong and fulsom Preparations & contrary Mixtures, under the Notion of *Helps* and *Remedies*, as aforesaid) be continued, then there can be no rational hope of Cure, either by *Medicine* or any other way; but change of *Food*, *Exercises* and *Airs* do works wonders, especially when People betake themselves to more *simple Meats* and *Drinks* that are easier of Concoction, and generate a finer and firmer Substance; for there is less danger in declining strong Foods and Drinks, and using meaner, than in going from mean and simple to rich and strong; for this Alteration of *Food*, *Drinks* and *Exercises*, has power to alter, and does actually change the whole Humour and Constitution, according to the nature and sympathy of the Food, for the better or worse: And this not only manifest in the Humane Nature, but also in Beasts; for if the *Food*, *Drinks*, *Air* and *Exercises* be innocent

innocent and natural, then good Blood is generated, whence proceed pure fine Spirits, and the sweet Oyl or Radical Moiſture burns clear and bright, and consequently the whole Disposition is airy, brisk and pleasant.

And if this good state of Body happen in Beasts, as often it does, then such are of lively Dispositions, and their flesh proves tender sweet and delicate, and full of brisk Spirits, by reason of the plenty of which it will take *Salt* greedily: But on the contrary, if any sort of Cattel be fed plentifully with *Flesh* (as some Creatures will eat it, as *Swine*, and the like) or with other strong Food, and kept close up that they cannot exercise their Body in the open Air, as *Swine* in Sties, and *Horses* in their close hot Stables, then their Blood becomes very thick and waterish, and the whole Humours of their Bodies are gross, tending towards *Putrifaction*, their flesh *Rank*, and more fulsom than such as divert themselves in open airy places; neither will such flesh take *Salt* so well, nor keep so long from *Putrifying*.

These things ought to be considered by all People, but more especially by such whose *Health* is already wounded by any of the aforesaid Accidents, but are too seldom thought of, either by the Learned

or the common People; but presently when they find themselves, or their Friends or Patients disordered, as aforesaid, they muster up all the Richest sorts of Food, and most Cordial Drinks they can think of; and to mend the matter, or rather to compleat their own Tragady, they take the general Advice of some Lip-Learned Doctors, together with the no less infallible Counsel of the good Dame and Sage Mistress Nurse, what sorts of Meats and Drinks are most suitable to recover them out of their wasting Condition; and then (as every body is either a Fool or a Physician) One adviseth Jellies that are compounded of several Ingredients of disagreeing Natures, and to be boyled, stewed or baked so and so abundantly; Another directs Asses Milk, which perhaps may prove a Cure by sympathy; The Third will have Cows Milk, (but for all Loves, let it be a Red ones, though you go to High-Gate for it) and Snails boyled in it; but be sure wash them well with Salt (for you know Man was made of the Slime (for so I am told the Word in Hebrew signifies, rather than Dust) of the Earth; and if they should not be well scour'd, they might happen to be too like him, and do him too much Good, and so spoil the Doctor's Practice) and when you have carefully Rinsed away

away all that's good of them, yet still to prevent any suspicion of Vertue from them, Boyl them stoutly to a tough thick substance, and sweeten them with Sugar till they are able to Cloy the Stomach of an Horse; And if this will not recover the Consumptive Creature, bespeak the Ficton and the Plan-nell-Sbround; for there's tho' withstanding of Death.

But upon this, up starts a Politick paty *Man-Leech*, who always farts in *Plush*, and never strokes his Beard without an Aphorisme of *Hippocrates*, and he cries out, *Hold a Blow my Master! stop the Knell; t'ree's Life in a Muscle:* Let me tell you what you shall do, you see the poor Soill wants Flesh and good Heartning things, therefore get me a dozen or two of Cock-Sparrows, a brace of Turtle-Doves, taken just as they are Billing, and a parcel of Eringo Roots, and boyl them in a Gallon of Alicart, till it is wasted to a Quart, and then let him soop up Meat & Broth with a Boon Couragd, and it shall make him as lusty as old Father Ælon, when he came out of the Life-renewing Balneo.— You prate like an old Galenical Cockscomb (says a young spruce Gallant that stood by, and affected the Title of *Vertuoso*) I'll have a lusty Ram sent for, and first let the sick Patient have a Vein open'd, and at the

Same instant broach the Sheep on the Right Shoulder, and by Transfusion of his Blood into the Man, you shall presently see him restored, and grow as bairl and sound as a Trout.--- But then a Chymist interposes, and tells them, *None of th^e dull stale Gallenical Devises are sufficient*, tis only Philosophy by Fire must do the Fe^r; therefore (quoth he) reach me my Crucible, and an Ounce of Aurum Potabile dissolv'd in the Yolk of a new laid Phænixes Egge, with a Dram of Quicksilver, and a little of the Tincture of the Sun; let this be distilled seven dayes in Balneo Mariæ, when Jupiter beholds Venus with a friendly Aspect, and whilst the Moon is in Leo, let the Patient take three Drops every four hours; and then I'll venture fourteen years Purchase upon his Life, though he were already as much stricken in years as old Father Parr, that out-liv'd six couple of Ravens.

The serious Reader, I hope, will pardon this Mirth; for in earnest, tis but the effect of those Extravagances which some Pretenders to Science daily impose upon the credulous Vulgar; An hundred such Ridiculous Whimsies being advanced, as the Products of famous Skill, though they carry neither Reason, Sense nor Possibility with them, but are meer ignorant fraudulent Fancies, the Authors knowing nothing (as they,

they ought to do) of God, Nature or *Themselves*; and by their Talk, poor silly People being perswaded, that they want *Nourishment*, heap up all the rich costly things they can get or think of, with which, and the unnatural Preparations thereof, they overload and oppress the weak Heats and Stomachs of the Sick, so that they do not only continue the Diseases, but *increase* them, forgetting that sure and stable Rule of Health and Temperance, *That weak Heats and languishing Natures ought to have simple innocent Meats and Drinks, of a Nature proportionable.*

These mischievous Opinions, abominable Customs and irregular Courses have much grieved me, when I have considered and consulted the innocent Ways of God in Nature, which hath moved and stirred me up to set down for a general benefit and service, *Food, Drinks and Preparations* more natural and agreeable to the Stomachs of sick and languishing Persons; And since *Milk*, and its Product and Compounds, is one of the most excellent things in that kind, when rightly ordered, therefore I shall begin with That,

Book 3 containing Raines

as well as of syrups and compoudes

so as to be made in a short time

C H A P. II.

*The Nature of Milk, and the best wayes
of Preparing and Cooking it.*

MILK in its own Nature is of a brave mild friendly nature and operation; for in this sublime Liquor, or rather Nectar, the Qualities of Nature seem to stand in Equality, and therefore it may justly be called *Concord*, or a thing which God and his Hand-maid Nature hath befriended with all the good Vertues of the *Animal Kingdom*, having no manifest Quality that does too violently predominate, but is as well in its inward Nature, as its outward Colours, the *Emblem of Innocence*, deriving that amiable and pleasant Candor from a Gleam of the *Divine Light*; and therefore 'tis said, *The Holy Land did flow with Milk and Honey*.

Tis certainly an incomparable Food, and being joyned or mixt with *Bread* or the *Flower of Wheat*, hath the firſt place of all Victuals, and is a Foundation to all good Nourishment, there being so great an agreement in Nature between the *Flour of Wheat*.

Wheat and Milk, that when they are incorporated together, there is hardly any Food of equal Excellency, or that will gratifie Nature to that degree; for it does not only afford a brave friendly *Nourishment*, but also of a strong firm *Substance*, standing nearest the Centre of UNITT, (whence is derived all Perfection) of any sort of Food, except *Bread*; and for this cause it is so much desired by Children, and the Young Ones of most other Creatures.

How Milk ought to be eaten as it is entire.

The best way for weak sickly consumptive People to eat *Milk Raw*, as they call it, or not altered, is after this manner, Take a Pint (or what quantity you please) of New Milk from the Cow, let it stand open to the Air two hours, and then skim the thick or creamy substance off the top thereof, and put it by, but the rest of the thin Milk that remains, eat with well bak'd Bread; but remember you neither Toast your Bread nor warm your Milk, except the season be cold, and then you may warm your Milk as hot as your Blood, but do not then toast your Bread, for it does it much harm; or if you please, you may eat *B. f. gnes* with your Milk, but be sure you do not

eat too great a quantity at once; and sometimes it will do well to mix a little Water with your Milk, and then you may sweeten it with good *White Sugar*; if you make this your whole Food, you may eat thereof three times a day; for 'tis a brave sort of Diet, and will gallantly support Nature, and recover lost Strength, but then you ought to continue it for 6, 8, or 12 Moneths, or else you cannot prove it; for Diseases that have been several Moneths or Years a generating, and have crept on by degrees, cannot be recovered in a Moment, as some vainly and ignorantly imagin, but will require the like Graduation in the Cure.

An excellent way of preparing Milk with Wheat-Flower.

Take two thirds of new-Milk, after it has stood six or seven hours from the time 'tis milkt, and add thereto one third part of River or Spring-Water, set it on a quick clear fire, then take some good *Wheat-Flower* and temper it with either Milk or Water into a Batter, and when you see your Milk ready to boyl, but before it does actually boyl put in your thickening, and stir it a little while, and when it is again just ready to Boyl take it off, and add *Bread* and *Salt* to it, as much as you please, and remember

remember to let it stand in the Dish or Platter you put it out into, a while to cool, but do not lade it with your Spoon, as the manner is, but let it cool of it self, without any such Motion, which will make it much sweeter than it will do when it is cooled with a Spoon.

A good Spoonful of Flower is sufficient to thicken a full Pint of Milk and Water, and so proportionably, but you may make it either thicker or thinner, as you like it, but it is best about the thicknes of ordinary Milk-Portage, and will eat sweetest, and be easiest of Concoction. This sort of Food affords a Nourishment of a firm Substance, does neither bind nor loosen the Body, but keeps it in good order, and breeds good Blood and fine Spirits, whence brisk and lively Dispositions proceed; this way of Preparation being much more friendly to Nature than the common way of Boiling, and the continual eating thereof will have better success, and never tire or cloy the Stomach.

Another good way of ordering Milk.

Take two thirds Milk and one Water, add what quantity of Oatmeal you please, or as you would have it in thickness, but inclining

inclining to thin is best, set it in your
 Saucē-pan on a fire that is quick and clear,
 and when it begins to rise or make a shew
 of boyling, take it off, and brew it into
 Vessels or Juggs for that purpose eight or
 ten times to and fro, which will cause the
 fine Flower of the Oatmeal to give it self
 forth, and incorporate with the Milk;
 then put it again into your Saucē-pan, and
 set it on the Fire, and as soon as it is again
 ready to boyl up, take it off, and let it stand
 a little, if you would have it fine (for the
 Huskie or Branny part of the Oatmeal will
 sink to the bottom) then add Bread and
 Salt, and let it stand in your Platter or
 Pottinger till it be Blood-warm, without
 causing any Motion to cool it. This is an
 excellent sort of Pottage, very friendly
 and agreeable to weak Natures, affording
 a good firm Nourishment, and easie of
 Concoction.

But if you are not satisfied that this will
 afford sufficient Nourishment, then you
 may between whiles, both in this Pottage,
 and also in the before-mentioned Flower'd
 Milk, when you are minded to regale your
 self with a Rich Dish, add one New-laid
 Egge to a Pint, or a Pint and half, after this
 manner, viz. when your Milk and Water
 is ready to boyl, have your Thickening
 ready

our ready, with the *Egg* or *Eggs* beaten in it,
and put it in, as aforesaid.

So when you would add *Eggs* to *Milk-Pottage*, first put your Milk and Water into your Sawce-pan, then take one spoonful of good Oatmeal newly made or grown'd, and beat it up with your *Egg* or *Eggs*, with either a little Water or Milk, and when it is ready to boyl, stir it in, as you did in *Flower'd-Milk*, and then you will have no occasion to brew it, as aforesaid. This is also a brave substantial friendly Food, and the Composition agreeable, there being no variation made by the Ingredients, but they imbrace and incorporate themselves mutually as one entire Body. However, in all the aforesaid *Milk-Meats* you ought to add some well baked *Bread*, and a little *Salt*, but do not by any means put *Sugar* in any of these *Pottages*; for *Sugar* is apt to obstruct the Stomach, hinder Concoction, sur the Passages, and dull the edge of the Appetite; it also heats the Blood, and causeth a sharp itching Humour to posses it; for this cause the frequent eating of it in our common Food, doth prove of eyil consequence to our Northern Bodies, but more especially to Children and Sickly weak People; the same is to be understood of *Spaniſh Fruits*, and the *Spices* that come from the

East Indies, they all growing in Countries as different from ours as Summer is to Winter; and therefore those that do indulge themselves with such things may daily find the Evil effects thereof, as I have more particularly demonstrated in *The Way to Health, &c.* But when there shall be occasion or reason for the sweetning of any kind of Food or Drinks, let it be done with good *White Sugar*, and not with Syrup as the custom of most is.

Milk boyled intire or by it self, is nothing so commendable as when it is mixed with Water, Flower or Oatmeal, as aforesaid, being not so easie of Concoction nor of so cleansing a Quality.

Note also, That Milk is best the first half year after the Cow hath calved, but not so good after taking Bull or Conception, nor so wholsom either for the sickly or the healthy; consider Womens Milk after they conceive again with Child, is not so good as before? none will pretend it. Therefore those that have a mind to prove the Vertues of a *Milk-Diet*, let them begin in the Spring, viz. *March* or *April*, and take their Milk from Cows newly calved, not from through-milch'd Cows, though this last sort is the thickest, but I advise none to esteem of Milk for that Property.

Then

There is yet another Preparation of Milk, call'd *Furmity*, viz. *Milk and Wheat*, which are in themselves two excellent things whilst they remain entire, but when mixed and made into *Furmity*, according to custom, with *Spanish Fruit, Sugar and Spice*, it is no commendable Preparation or Food; for first, the long boylng of the *Wheat* doestroyes not only the brisk spirituous Vertues, but also the firm binding substantial Essence, so that thereby it becomes weak, feeble and insipid: 'Tis true, being mixt with *Flower* and forreign Ingredients, it may be made a pretty pleasing grateful food, but the common frequent eating thereof will quickly tire and glut the Stomach, by reason of the improper Preparation and Mixtures; therefore 'tis nothing so good as plain *Flower, Milk and Water*; the same is to be understood of *Wheat butter'd* and *sugar'd*.

Of Boniclapper, its Nature & Operation:

Among the varions sorts of *Milk-Meats* I thought good to mention this, which though last spoken of, deserves the first place, for its excellent use & vertue. *Boniclapper* is nothing else but Milk that has stood till it is sour, and become of a thick
slippy

slippy substance, which will be in twenty four hours after it is milked, or thereabouts; if the weather be very hot, not else; but if it be put into Vessels in which Milk use to be sownred, it will be done sooner; and being of a pleasant fowrish Taste, and thick slippy Substance, it must be eaten only with Bread, especially by Consumptive People; it is a brave Noble Food both for healthy and unhealthy, especially for all that are troubled or subject to any kind of Stoppages; for it powerfully openeth the Breast and Passages, its easie of Concoction, and helps to digest all hard or sweeter foods, and makes them easie; it also cools and cleanseth the whole Body, and renders it brisk and lively, quencheth Thirst to admiration; and we know no sort of *Milk-meat* or other spoon-meat, that is so proper and beneficial for Consumptive and Languishing People, as this; for tho' Nature be much debilitated, and the natural Heat wasted and the Spirit dull'd, yet this sort of Food will be light and easie on the Stomach, and be easily separated, and consequently digested, when new sweet creamy Milk cannot; for there is a ferment awakened in Milk by standing, viz. out of its own Body, which does tend to separation, and indeed is a high degree of Digestion,

stion, which hath a near simile with the ferment and separative Quality of the Stomach ; for in this time of Standing, the Milk, by vertue of its own ferment, hath done that which is left for the Stomach to do, when Milk is eaten sweet and new; and indeed if the Stomachs of those that eat new sweet creamy Milk, be not in good habit and case, it cannot possibly make so gentle, mild or friendly fermentation or digestion, as this sort of Milk does by vertue of its own Ferment ; for most distempered Peoples Stomachs are so much depraved, through ill habits, that they are too fowr, with a keen sharp matter, which doth in a moments time so violently coagulate and turn the creamy part into a thick curd or hard substance, and the Wheyie parts into a sharp keen Liquor, both which are very hurtful to Nature : Others Stomachs are dull and flat, the ferment, separative and digestive Faculties have (as it were) lost their brisk Liveliness and Power, so that it cannot make any true separation or digestion, but the creamy and thick parts of the Milk and other Food, doth not only fur and obstruct the Passages, but they naturally generate crude Humors, evil Juices, dull heavy Spirits, and bad Blood ; for this cause those People are dull, heavy

heavy and indisposed, full of disorders and pain, apt to be oppressed at the Stomach, especially after eating, indeed they are not well full nor fasting; wherefore we have advised such People, if they betake themselves to a *Milk Diet*, to let their Milk stand three or four hours, or more, and then take off the top, which doth contain the thick or creamy substance, by which means the Milk becomes more easily digested and separated.

But here some will be ready to say, *That this soured Milk will not agree with the Stomach, nor be pleasant to the Palate.* This may be true at first; for Nature seems to dislike with all changes, though it be for the better, but a little custom and use will salve this sore, and make it not only familiar, but most pleasant to the Stomach and Palate; and he or she that have neither patience nor wisdom to admit of a little inconveniency, shall never have opportunity to know the true intrinsick Virtue of any thing, nor its Nature or Operation. We know no Reason in Nature why people should dislike with this soured Food, seeing most desire it in one degree or other, more especially such as have disordered Stomachs and weak Heats; for the help whereof *Viniger*, *Verjuice*, the Juice of *Lemmons*,

Lemmons, Oringes, and many the like sharp keen Juices have been invented and mixed with Food, and no doubt to good advantage, if order be observed therein, because all such things have some affinity with the ferment of the Stomach, or rather with the separative Property; therefore Foods eaten, in which a proper quantity of such Juices are mixed, will be easier, and digest sooner than a like quantity of food will do, in which there is none. But still, this soured Milk hath a far nearer affinity both to the ferment, separative and digestive Faculties of the Stomach, than any of the sharp Juices last mentioned; for in this Milk, as is said before, there is a real ferment and separative Quality arises and proceeds out of its own body, and from the Animal Spirits therein contain'd, which hath much agreement with the Stomach, and above half the Work is done to Natures hand. And before People do envigh against this innocent simple Food, they should consider, that the Stomach and natural Heat cannot make any separation or digestion of any Food before there is a souring or fermentation; This is most manifest in all Chymical Operations and Preparations, the spirituous parts will not separate from the gross body until such

Such Menstrums are fermentated, and become some-what keen or fowr, but then it must not be too keen or sharp, for then the Spirit will suffer, and receive hurt; the same in some degree is to be observed in all fowred Food, it must not be too keen or sharp, for then it will heat the Blood & irritate the original or sleeping Poysons in the Body; but when this *Sower Quality* is moderate in any thing, or properly mixed, its a gleam of the Life, and the true delight of the Spirit, it opposeth the fierceness of the *Bitter* and *Astringent Properties*, and quickens and enlivens the *Sweet*, and is the quickning Power in every thing, all things are heavy, dull and flat when this Quality is impotent.

C H A P. III.

Of Water-Gruel.

ANother thing very proper for weak Consumptive Natures, is *Water-Gruel*; and that is best which is made after this manner, viz. Take a quart of River or Spring-Water, add to it one spoonful and a half of good *Oatmeal* newly made or grown'd,

grown'd, being stirred well together, set it on a clear Fire, when it is rising, or just ready to boyl, take it off, and brew it out of one thing into another, and so back again, as you do Butter'd-Ale, then set it on the fire again till it be ready to boyl, but before it do so, take it off, and let it stand a while in the Swace pan, that the course Husks of the Oatmeal may sink to the bottom, and then putting it out, add Bread and Salt, or if you please, Bread, Salt and Butter, stirring it about well until your Butter be melted, that it may not turn to Oyl, and then let it stand without any further stirring till it be but Blood-warm; for much stirring or motion to cool it, does oft-times offer some violence to the pure Spirits; for all Gruels, Pottages and Milk-Meats, if they are let stand afer they are prepared and put into the Dish or Platter, do naturally, as it were, skin over, which does retain and keep in the pure Balsamick Vertues, but will not confine the fierce furious Fires of Saturn and Mars, which being Aliens to the good Vertues of such Food, will not continue in it any longer than forced by the continual heat of the Fire, wherefore of their own accord they hastily fly away. Besides, it is to be noted, that continual Motion in all Liquid Bodies de-

stroyes and causes to evaporate the essential Spirits and good Vertues thereof. An Example of this we have in that Milk Women carry about two or three Miles in their Pails, shaking and measuring of it out by degrees, causing thereby, as it were, a continual Motion, which makes the *Volatile Spirits* to evaporate, and then presently the sweet Body and oyly Quality is thereby wounded, and the Milk becomes thin and Wheyish, and it will not afford half the quantity of Cream, as Milk will do, that is set to cream as soon as 'tis milk't; for that skinny substance that all Milk covers its self with, does keep in the pure essential Spirits, whereby the sweet Oyly Body is preserved in its full Virtue and Strength; for the *Volatile Spirit* is the true Life of the *Balsamick Body*, and the *Oyly Body* or sweet Quality in all things is the House or Habitation of the *Volatile Spirits*; therefore if one be destroy'd the other cannot subsist, but immediately dyeth. Likewise all violent Heat and Cold doth the same; for which cause in cold frosty Weather the like quantity of Cream will not make above two thirds of the Butter as it will do in warm moderate Seasons, and it will be much longer a coming: The like in some degree is to be understood

when

when the Season is extreme hot; for hot weather too violently evaporates the volatile Spirits, and causes the sweet Body to fower, as the cold condenses the spirituous parts, whereby they become less volatile, which hinders separation, so that the oily fat Quality in the Milk cannot rise to the top in such quantity as in warm moderate Seasons.

For this cause all *Dairy-Women* ought to have such Milk-Moues as are *Warm in the Winter and Cold in the Summer*; for in cold Weather most Women are forced to let their Milk stand a long time, viz. several days, or else they will have a very small quantity of *Cream*; which long standing of Milk to get the more *Cream*, does awaken the *original Fires*, viz. the *astringent and bitter Qualities*; for which reason most of the *Butter* made in the Winter has a kind of *sourer bitter Taste*, which does not proceed from the *Hay or Grass*, as some suppose, but from the *long standing* of the Milk, as aforesaid. For *Butter* made in Winter, if the Milk stand no longer than in Summer, will be very good and sweet: And if the *Hay* had any such nature to cause a *sourer bitter Taste*, how comes it to pass, that the *Flesh* of all Beasts fattet in the *Stall* in the Winter with *Hay*, is not only

only more firm, but also far sweeter, and fuller of brisk lively Spirits than in Summer, and therefore will take Salt much better, and afford a firmer Nourishment, and also continue sound and good much longer.

Note also, That *Boyl'd Milk* is nothing so good as either raw or scalded; for the boyling it does not only fix it, and thereby render it more stopping and harder of Concoction, but also the violent Motion of boyling does, as it were, totally destroy the volatile spirit, so that if boyled never so little, it will not afterwards afford any Cream, but only a thin skin; for the volatile Spirit is so pure and subtle that it will not endure any harsh or violent Motion, and so soon as that delicate Spirit is wounded, the sweet Quality or fat Oyl loosing its Power and Virtue, passeth away in an invisible vapour or flame, insensible to the Preparers; and this is the true cause why boyled Milk will not cream; whereas if you take Milk and scald it (but it must be done to a point, not too hot) and then take it off the Fire and let stand in the same vessel, and there will arise a brave thick clouted Cream, which way many use in the West parts of England, and therewith make very good Butter; but if you let your

your Milk be too hot, it will not cream to such advantage as otherwise. And this I hope may be a sufficient demonstration to the good Dame and provident Housewife, that the boylng of Milk entire, or by it self, is not proper, especially for weak Consumptive Persons, or Children, but that it is much better for Health, and to prevent Windy Diseases, and breed good Blood and Nourishment, to eat it raw, or altered with Flower, as above directed. And if Women were so wise and kind to themselves and their Children, as to eat such Foods as are proper both in Quality and Quantity, properly mixt and duly prepared, and to give their Children no other, we should quickly have a healthier Generation, and not be so strangely affilited with such variety of torturing Diseases, nor have such great Numbers snatched away with immature Deaths. And for their benefit herein, if they are not too foolish to learn, and too stoward to be taught, I will here add

A very excellent healthy Food for all sorts of Ages, but more especially for Children and Sickly People.

Take a quart of good Water, two full Spoonfuls of Whear Flower, and two or

three Eggs, beat the *Eggs* and *Flower* together with some Water, and when the Water is ready to boyl, but before it quite boyl, stir in your batter or thickening, and keep stirring it till it be ready to boyl, by which time it will be sufficiently thick; then take it off, and add to it only *Sals* and *Bread*, and let it stand and cool without your help, till it become about as warm as Milk from the Cow, and so eat it. If you want *Eggs*, you may instead thereof add *Butter* after the Water and *Flower* is so prepared, with *Bread* and *Sals*, but *Eggs* are best.

This is a curious clean sweet Food, affords a brave sound Nourishment, opens all the Passages, breeds good Blood and pure brisk Spirits, is pleasant unto the Palate, grateful to the Stomach, and easie of Concoction; the common use thereof sweetens the Blood, and all the Humours, prevents Windy Distempers, and griping pains, both of the Stomach and Bowels, having no manifest Quality that does too violently predominate, all the Ingredients bearing a simile with each other, so that it may justly challenge the first place of all Spoon-Meats or *Pap*, and is the next Food to *Breast-Milk* for Children, and indeed often-times much better, by reason of the many

many Diseases and improper Foods many Women are subject to, or use. 'Tis also a special Diet for *Consumptive People*, if they will keep constant to it for one half year or a twelve moneth, eating nothing else, and drinking every day two or three Glasses of clear well brew'd Ale, with gentle Exercise, and sweet clean hard Beds, and moderate Clothing. But remember that you do not add any other Ingredients to this sort of Food, as *Sugar*, *Spices*, *Fruits*, or the like, for then it will become of another nature and operation, and that for the worse, as I have demonstrated in the Chapter of *Mixtures of foods*, in my Book entitled, *The Way to Health, Long Life and Happiness, &c.*

It is further to be noted, that this sort of *Spoon-meat*, and also all others, ought to be made rather thin than thick; for in such Foods the Liquid Element ought to predominate, whether it be *Milk* or *Water*, else the pure spirituous parts being in a degree suffocated, they will become dull on the Palate & heavy on the Stomach; therefore all Pottages and Spoon-meats that are made thin, and quick prepared, are sweeter and brisker on the Palate, and easier of Digestion, as being more spirituous than those that are thick and long a doing.

doing. And as all Foods that are properly mixt, and a due order observed in the Preparation, will have no manifest Taste or strong Hugo, as others have, but on the contrary, will yield a pleasant friendly Taste, and Smell most grateful so you may observe of all Meats and Drinks, whose Taste and Smell are innocent and fine, they never cause any loathing in Nature, because there is no manifest Quality that does too violently predominate, but all the Properties or Tastes seem to be united, or stand in equal weight and measure; for where any doth bear sway, it will quickly awaken its Likeness, whence Discord, and an unequal motion ariseth and thence a loathing follows; for in sickness, all such Meats and Drinks as were the original of the Disease, the very sight and smell thereof is offensive, and for that reason English People eating much Flesh and strong Drink in Health, do for the most part perfectly loath and abominated such things in Sickness, desiring Water and more simple Foods, wherein will Nature indicate and points out the proper Diet in such cases, if men would but hearken unto her.

C H A P. IV.

Of *Flesh Broths*.

I sick languishing People must eat *Flesh*, which in my opinion is nothing so proper to recover lost Health and Strength, as more simple innocent Foods, for several Reasons; As, 1st. Because it is that which most, both Young and Old at all other times make their chief Food, and consequently from thence their Distempers mostly proceed. 2^{dly}, 'Tis of a gross *Phlegmasick* nature and operation, of a moist oily Quality, therefore harder of Concoction than many other sorts of food, whereby it generates gross Humours and thick Blood. 3^{dly}, The Beasts are often distempered, sometimes for want of care and skill in their Keepers, at other times by hot Weather and much driving they are surfeited, and yet killed before they have recovered those Disorders. 4^{thly}, By being killed in *improper Seasons*, viz. in the declining part of the year, as *August*, *September* and *October*, at which time the central heat in all things decays, and the flesh

flesh of all Beasts becomes more gross, their fat soft, greasy and full of Phlegm and corrupt Juices; and therefore Flesh will not take salt nor keep so well then at other times, and also, 'tis then the time of Generation & Uncleanness, which renders it still more dangerous and pernicious. However, the common eating of almost all sorts of Flesh, both cleah and unclean, hath gotten such a dominion in Man, that all that I can say is little likely to abate those furious Inclinations; therefore if the Sick will still follow Custom, and gratifie his Humour, and must needs have his *Flesh-Pots* and *Flesh-Broths*, we shall give some directions for the best ordering thereof, which is done after this manner.

VIZ.

Let your *Flesh* be fresh killed, and otherwise good, whether *Fowls*, *Beef* or *Mutton*. First, make your Water boyl, then have your *Flesh* ready to put in, and encrease your fire that it may not lie long in the Water before it boyls again; and let your Pot or Vessel be large that it may hold a sufficient quantity of Water, that the flesh may swim freely; and when it boyls take your Pot-lid off, that the sulphurous fiery Fumes may pass freely away, and the Air have its free Influences upon it; for that

Elemen-

Element is the true Lie of the Spirit, and by having plenty of Water, the flesh is cleansed from its gross Impurities, which the best of Flesh is subject to; likewise you ought to keep a brisk clear fire, that there be no intermission in the boyling, which would deaden or flatten the spirituous parts, so that the Meat will become dull and of an heavy operation, and grosser nourishment; nor ought you to let it boyl too long; for Flesh over-prepared is of an heavy dull nature, and ungrateful to the Palate and Stomach.

All Broths made of *Flesh* ought to be thin, brisk and full of Spirits, which render them easie of Concoction, and breed thin pure Blood. Many People imagine *Flesh* not only the most Nourishing, but also the Substantialst Food; but this must be numbered amongst Vulgar Errors, it is indeed endued with abundance of gross Phlegmatick and corrupt Juices, and therefore those that make it their chief Victuals are most obnoxious to gross Scorbustick Humours in their Blood, whence proceed very impure Spirits, and burthen som unactive Dispositions, which by degrees occasion and increase many Diseases; for all *Flesh* is of a moist Phlegmy Nature, subject to Putrifaction; and therefore such

as make it their common food are forc'd to drink much either with or after it, or at least they accustom themselves so to do, which much increases the aforesaid Inconveniences and Distempers: But on the contrary, many sorts of *Fruits*, *Grains*, *Herbs* & *Seeds* are for the most part endued with a far more firm, dry and cleaner Nourishment, free from Corruption, and yielding more sublime Spirits. And there is as much difference between *Them* and *Flesh* as there is between *Grass* and *Corn*; for true it is, *Grass* generates more Humours, viz. flesh and fat, and in a shorter time in all Cattel, but then such flesh is more soft, greasy, phlegmatick and subject to Putrefaction, than that which is feed with *Hay* and *Corn*.

For this cause, the *Flesh* of all Beasts is much better in *Winter* than in *Summer*; and also all *Grains* and *Fruits* when the Sun and Elements have dried up and exhaled the gross cold phlegmy parts, are thereby made substantial, warming, and full of brisk lively Spirits, and will keep good several years without the help of Art; for the gross Humidity being purged away, their own innate Salt and spirituous Vertues preserve them; but *Flesh* cannot be kept without *Salt*, nor with it but for a little

little season. So that most men, as well the ignorant as the learned, are deceived; when they fancy *Flesh* to be a more substantial warming Food than *Fruits*, *Grains*, *Milk*, *Herbs*, &c. for Experience will tell us that *Bread*, *Butter*, *Cheese*, *Flower'd Milk* and *Water*, *Raw Herbs* in their Seasons made into *Salads*, mixt with *Oyl*, *Salt* and *Vinegar*, and the like, are not only cleaner Foods, but more substantial, affording a more clearing and warming Nourishment, and all that have ever lived on them for any competent time, do find themselves not so subject to Coldness and Qualms at their Stomachs, as those that frequently eat *Flesh*; for all sorts of Foods that are in their own Nature clean, dry, and free from gross phlegmatick Juices, will not only keep longer from *Putrefaction* without the Body, but they afford a cleaner and more solid Nourishment in the Body, warming, clearing, exhilarating and increasing the Spirits, whence proceeds an healthy vigorous Constitution of Body, strong and active Limbs, good Stomach and free Digestion; for alwayes the more you imitate Nature in the Choice and Preparation of the Food, the more useful it will be to you: For many Distempers, especially that general one, (*The Wind,*) which few

that out-live Youth are free from, are chiefly caused through bad Preparations and improper Mixtures, or excess in Quantity or Quality of Food; which Defects are not to be remedied without great Wisdom and Temperance. But those that have not the knowledge and measure of their own Natures and Complexions, nor have seriously considered the intrinsick Qualities of what they eat or drink, 'tis no wonder if their Thoughts and Imaginations are wrong (*for blind men will stumble*) so that what they think is best and most profitable for the Health of their Bodies and Minds, proves the contrary. An Example we have in Peoples eating of Food hot from the Fire, or out of the Pot or Oven, they cry out, *The Meat will grow cold and be spoil'd, and there is little or no vertue in it if the fiery heat be gone;* Others are for Boyling their Food and Pottages very much, until they become unpleasent for Sight, Taste and Smell, and grow thick, gross and dull; Others there be that think themselves brave Doctors or Cooks, when they mix ten or twenty rich things together, crying, *The more and the Richer, the better,* as if they were to make Mithridate in their Bellies. All which, and many other the like preposterous Conceits are unnatural

unnatural Wayes, serve only to wound their Healths still more and more, as first to *Contract*, and afterwards to *Continue* and *Encrasshe* great numbers of Diseases.

CHAP. V.

Of Flumery, its nature and operation.

FLumery is the ancient Gruel the *Britains* used to eat, and the use of it is still continued amongst the *Welch*; it is made after this manner; Take two or three spoonfuls of Oatmeal, more or less, and put into it a convenient quantity of Water, and let it stand until it begin to be sowrish, then take this Water and Oatmeal and put it into a Vessel, stirring it, and make it boyling hot with a quick Fire, and when it begins to rise, brew it to and fro with your Ladle, to keep it from boyling, this do about five or six Minutes, and then take it off the fire, for it is prepared to the highest degree. The *Britains*, and those that now eat this sort of Gruel, had and have various wayes of eating it, viz. to mix Ale amongst it, and so eat it with Bread, others Milk, Cream, and the like,

like, which Mixtures are not much amiss ; but in my judgment those that have regard to their Health, Strength, and brisk lively Dispositions, or such as eat it to open, cleanse, and help the digestive Faculty, and to remove offensive Matter from the Stomach, ought to eat this sort of sower Gruel only with Bread ; for thereby it more powerfully removes the Obstructions of the Breast , helps the natural Heat, strengthens the Stomach, cools the whole Body, openeth the Passages, and makes the Body lightsome and airy. This is a most commendable Gruel to be eaten for a Breakfast in all hot Seasons and Clyimates ; for the sowerness, or the fermentation doth so aptly fit it to the Stomach, and has, as it were, digested all tough or slimy matter, so that it becomes easily separated, and so passes away more quick and free, leaving no Dregs behind it that doth either fur or obstruct the Passages, which most sweet foods are subject to, especially when any shall exceed in Quantity. I commend this sort of Gruel to all weak Stomach't People, and to such whose Breast and Passages are fur'd and obstructed by sweet, tough or Phlegmy matter.

There is also another way of making this Gruel, used chiefly among the wanton Gentry,

Gentry, viz. they take Water and Oatmeal, as is before mentioned, and let it stand a day, more or less, as they think fit, then they pour off that Water and put on fresh; some will do this four, five, six, seven, eight or nine times one after another, letting each Water remain on the Oatmeal a certain time, then they take it and boyl it up, and mix it with Milk, Cream and the like: But this way is nothing so brisk, lightsom, and lively as the former; for Oatmeal hath passed through, in its Preparation, a certain fermentation or digestion, by which the gross body in the Oats is opened, and the more internal or central Vertues become thereby volatile, so that it readily gives forth its vertue when it is committed to the great Menstrum, viz. Water, even as Malt doth, though not to that degree, because the digestion or fermentation is not so high; but being washed with severall Waters, it becomes thereby stupid and destitute of all its good Qualities; nay, the very Air will exhale and draw forth the more spirituous parts of all Flower, if exposed to it; though the Grain have never passed through any fermentation or digestion, as the Flower of Wheat, which is the strongest, and of the best substance of any others; for this cause, Flower that hath

been grown'd five or six Weeks, or more, though it be kept close in Sacks, will not make so sweet nor so moist pleasant Bread as that which is newly grown'd ; therefore all *Bread in London* does eat drier and harsher than Bread in the *Country* that is made two or three dayes after the Wheat is grown'd ; for so soon as any Grain is bruised or broken into a powdery substance, the essential Spirits become thereby, as it were, violated, and liable to evaporation ; for they are so subtle, quick and penetrating that nothing can hold or continue them, but of necessity they either evaporate or become suffocated, if inclosed by any thing : Therefore all Gruels ought to be made with new grown'd Oatmeal, and Bread with new - grown'd Flower ; but this way does not please, neither is it so profitable for those that make a Trade of selling Meal ; for Meal new grown'd will not so freely separate from the Branny substance, nor yield so much Flower ; but lying a while after it is grown'd, makes a kind of Distillation, or giving way, that the branny parts, as is said before, are easier to be separated, and the flowery parts seem finer to the *Nice Dames*, but the Bread made of such Meal is nothing so good and balsamick, or at least not so opening nor cleansing ;

cleansing ; besides, all Flower in a little time will from its own Body generate Worms, which comes to pass by reason of the Essential Spirits and pure volatile Salt is wounded, suffocated or evaporated ; but all sorts of Grain kept intire and not violated, will remain sound and good a long time ; and if the essential Spirits and sweet Vertues of any thing or Creature could be preserved intire from evaporation or suffocation, then that thing would continue sound and good forever ; for the true Life, pleasure, delight and joy of all Bodies does consist in the essential Spirits and balsamick Vertues ; therefore no Vegetable, Animal or Mineral can be preserved any longer than the Spirit remains intire and unviolated : This we would have all men consider, especially Physicians and Preparers of Food ; and we must needs say, he that invented this last way of making *Flummery*, was no Philosopher, his Eyes were too dim to behold the true Spirit and Life of things.

C H A P. V I.

Of the several sorts of Bread, and which
is best, especially for sickly People.

ONE of the best sorts of Bread for sickly People is made of *Wheat Flower*, the Course or *husky Bran* dressed out, but not fine dressed; for then it will be dry and *husky*, apt to obstruct the Stomach; for the inward skin or *Branny* parts of *Wheat* do contain the moist *Quality*, which is opening and easie of Digestion, and in the fine *flowery parts* does consist the *Nutritive Property*, therefore they do best together, and ought not to be too curiously separated, as some nice People will do, who know no more of the Nature of things than an *Horse*, and observe less.

Also it is to be noted, that *Leaven'd Bread* is to be preferred before that which is made of *Yeast*; for *Leaven* was a *Philosophical Invention*, that *Sower* quality therein being much more agreeable to the ferment of the Stomach, than *Yeast*, and easier of Digestion, and more cleansing; So that it opens the Vessels and Encreases

ses the Appetite; and a little use will make it familiar and pleasant to the Eater. But *Yeast* has a contrary Nature and operation, it being a meer frothy fume or nauseous Excrement, which Nature throws off, and spews out as her Enemy, and when it is mixt with any thing it endues it not only with an ill *Taste* (which you will quickly perceive, if you are not accustomed to it) but also is apt to send fumes into the Head, and to foul the Stomach, and therefore nothing so profitable and whosom, as well made Leavened Bread; which may more manifestly appear by most of the *Ale* in *London*; for that not being sufficiently wrought and cleansed from this *Yeasty* matter, it is not only thick, but its *Taste* gross and unpleasant, sending dulling fumes into the Head, souls the Blood, destroys the Appetite, and generates evil Juices in the Body.

Leaven'd Bread is best when made after this manner; Take what quantity of *Flower* you please, make an hole in the midst of it, then break your *Leaven* in, and take so much Water made as warm as your Blood, as will wet half your *Flower*, mix the *Leaven* and *Flower* well together, then cover it with the Remain-

ing *Flower close*, this do at night, and the next morning the whole Lump will be well fermented or *Leaven'd*; then add so much warm water (but remember it be no hotter than the Blood) as will suffice, and knead it up very stiff and firm, until it be smooth and pliable; but the more pains you take in kneading it, the better and smoother the Bread will cut, and eat much softer and pleasanter in the Mouth, and be easier of digestion; and when you have well kneaded it, let it lie warm by some fire about two hours, until your *Oven* be ready, then make it into small Loaves as you think convenient, and let them be Baked with the Ovens mouth not close stopt, that the Air may have more or less Egrets and Regress; but the better way is to make it into thin Cakes, like *Oat-Cakes*, and bake them on a Stone, which many in the North of England use for that purpose, making a Wood-fire under it. This sort of Bread is *sweeter*, of a more innocent Taste, and far easier of Concoction than any Bread bak'd the common way in *Ovens*.

After the same manner you may make Cakes of any sort of Grain, viz. *Rye*, *Oats*, or *Barley*, and you will find it a brave wholsom hearty Bread, and every way more

more profitable to Nature, than such as are made in the usual manner.

Note also, that the putting of *Salt* into Bread is injurious; for *Salt* is an un-separated body, in which the Original Qualities do too violently predominate, being of a keen tart hot Nature and Operation, and therefore if it be joyned with any Body or thing that is not subject to Putrifaction, or full of Phlegmy gross Humours, then it presently preys on the good Vertues and essential Spirits; For this cause *Salt* does caute all sorts of *Bread* to corrupt; for in it, it finds no manifest matter of Putrifaction to work on, and therefore seizes the good Vertues, and by its keen fierce hot property destroys and corrupts it. Therefore such *Bread* as is intended to be kept a considerable time, no *Salt* is wont to be put into it, as *Biskets* that are carried to *Sea*, and the like: But for such as make *Flesh* most of their Food, *Salt* is an excellent Ingredient, and for some other sorts of Food, that is for present eating; For *Salt* naturally sharpens the Appetite, begets good Digestion, being gratefull to the Stomach, and resisting Putrifaction, provided it be not used in too great a Quantity, for then it spoils all or,

or when it hath lain in any Flesh or Fish too long, by which the good Vertues are Evaporated or Distempered; for then such Flesh and Fish proves very Injurious to the Health, and corrupts the Blood, as is most manifest by such as feed on such over-kept salt Meats at Sea, for they are at the very next door to putrifaction. And as *Salt* is endued with the firce Original fire, so on the other side, it hath a most powerful lively spirituons Quality, but the firce harsh fires do predominate; Therefore 'tis fit to eat *Salt* with all fresh Flesh, or to have the Flesh salted three or four weeks before you eat it; but Bacon of all others is best when longer salted and smoak't. Likewise many Innocent Foods will admit of *Salt*, but then they must be eaten presently, as Pottages, Salads, and the like; so likewise in *Butter* and *Cheese*, *Salt* preserves them a considerable time.

By the way, I would have the *House-Wife* take notice, that *Bread* or *Cakes* baked on *Stones* in *Chimnies*, or at the *Ovens Mouth*, will be much whiter than if the same were baked in an *Oven* colse stopt up; for the former having the free Influences of the Air, the pure Spirits are thereby kept living, and their peasant white colour

colour does not only shew its clean Innocent Nature, but it proceeds from and is a true *Gleam of Light*, arising from the Tincture and Volatile Spirits, which are destroyed when the heat is intollerable, and the egress and regress of that Friendly Element, the Air, obstructed. And therefore *Bread* baked in close stopt Ovens is of a duller dusky Colour, more *Saturnine* and *Martial*, according to the degree of Heat, and time of standing in the Oven. The good *House-Wife* may also remember, that Bread is not of so strong a substance and nourishment as Flower, when it is mixed with *Water* or *Milk*, for that potent glewy tough substance that naturally Flower is endued with, is lost and destroyed in Bread by the intollerable heat of Ovens, and some other Circumstances that belong to the making of Bread; therefore it will not thicken either *Water*, *Milk* or any other liquid Body, nor be so strong, tough and glewy; and therefore all such Foods as are made with Flower are more strong and substantial than Bread mixed with such things. Also *Flower* so eaten is white, innocent, soft to the Touch of the Palate though otherwise it is a brave food, proper to be eaten with *Flesh*, *Butter*, *Cheese*, *Herbs*, and

and many other things, in so much that for its frequent and excellent use it is not undeservedly called and accounted, *The Staff of Life.*

C H A P. V I I.

Of Butter, its Nature, and how best to be Eaten.

Butter consists of the fat or *Oyly* parts of Milk, and is a brave wholesome Ingredient to be eaten moderately with Bread. For few, and indeed scarce any of the other ways of eating and using it are proper or so agreeable to Nature; and though my asserting this may not startle the Reader, I shall give him my Reason for which is this, Because Butter having a ready in the making of it passed through due *Fermentation*, the Spirituous properties thereof, are thereby unbounded set at liberty, and become *Volatile*, the truth whereof you may perceive by the Experiment, If Butter be but exposed for or five days to the open common Air, it will lose a great part of its pure smell and taste; but much more if it be committed

mitted to the *Fire*; therefore all melted *Butter*, and such Foods wherein *Butter* is mixt, that are baked or fryed, are not profitable for Health, but become heavy of Concoction, and strong upon the Pallate, and the common eating thereof doth generate evil Juices, thick Blood and dull heavy Spirits, whence proceeds, scorbutick Humours and various Diseases in the Blood. But *Butter* in its own Nature is an excellent thing, and very profitable, if mixed with proper Food, as *Bread*, *Herbs*, *Roots*, and the like; but if not properly mixt and eaten, then it Oyls and Furs the Vessels of the Stomach and Passages, hinders Digestion, and generates evil Juices and many Diseases.

The best *Butter* for the Stomach is that which is made from the beginning of May, to the last of July, or middle of August, or thereabouts; for then Graſs is in its full strength and Vertue. Yet what is then potted or firkin'd up for Winter will have somewhat a stronger taste, by reason of the length of time, and heat of Weather, but still it is much finer and more wholsom, and free from phlegme, and easier of Concoction than that which is made of Rowings or *Lather-Math*(as they call it) though this latter sort is oft times much sweetter

ter to the Pallate at first eating, but quickly *cloyes*, by Greasing the Stomach for it is endued with much gross phlegm matter, like the Grass at that season For Hay made thereof is of little strength or Vertue, as all Husband-men do know And as to *Butter* you may try it thus melt a like quantity of the *Summer* and *After-Math Butter*, in two several Vessels and let it stand a while, you will find the latter throw off and afford more Phlegm a great deal than the former; But as this is made near the *Winter*, so it is new, and that is the cause why it seems some-what sweeter to the Touch of the Pallate though the former be much better, and wholsomer, and will go further. All *Butter* ought to be well seasoned with *Salt* for that quickens and makes all fat Bodies brisk and easier of Concoction; For *Butter* otherwise is but a dull heavy body, and ought by all People to be eaten sparingly, but more especially by those that are weakly.

C H A P. VIII.

Of Cheeſe.

Cheeſe is an hard tough strong Food, very nourishing and ſubſtantial, and excellent for healthy working People; for being eaten with good ſtore of Bread, it endues thoſe that commonly feed thereon with clean ſound Bodies, and brisk lively Spirits, able to endure Labour and Travel, if good Drink be not wanting; And this ſo far beyond thoſe that make *Fleſh* their Food, that experience teaches us, that no men are able to hold out in hard Labour with thoſe that eat good *Wheaten-Bread*, and *Fat Cheeſe*, that is one or two Years old, (for both ſorts are good according to the Country they come from, and as the Cheeſe is in thickness, or the contrary) 'tis true *Bread*; and *Cheeſe* does not breed ſo much Nourishment as *Fleſh*, but it is clean and of a stronger firmer ſubſtance, digeſting and reliſhing *Drink* to better advantage than the beſt *Fleſh* in the World can. And ſuppoſe four men were only to eat *Bread* and good *Cheeſe*,

Cheese, intermixt now and then with *Flower'd Milk*, *Milk-Pottage*, *Water-Gruel* and *Raw Salads* season'd with *Vinegar*, *Salt* and good *Oyl*, and for their Drink good sound well-prepar'd *Beer or Ale*, not over-strong: And a like Number of men seeming of equal Limbs and Strength, were to live on variety of *Flesh*, with *Bread*, and the same *Liquor*; and let both Companies be kept to the same hard Labour: In one half years time the former, by virtue of their plain simple Food will be able to out-do the latter, and tire them to Admiration and the Reason hereof I taught you before, viz. because *Flesh* is gross and full of Phlegmatick Juices, which load the Body with superfluous Humours; but *Bread*, *Cheese*, *Pottages* and *Herbs* are clean, sound and free from such Impurities, and consequently breed better Nourishment, fine Blood, pure brisk sparkling Spirits, which give great strength and vertue to the Body. Nevertheless, *Cheese* in its own Nature is some-what hard of Concoction. Where good strong natural Heats are, it proves a great strengthener to the Stomach and all the Vessels thereof, but all weak People ought to eat *Cheese* sparingly, viz. a little *Cheese* and a great quantity of *Bread*, so that the *Cheese* may serve only to relish it;

for as Cheese is a pleasing Food to the Palate, so it is grateful to most dull flat Stomachs, if it be eaten sparingly, and with discretion, and will comfort, chear and strengthen them. What we said of Butter may be repeated of Cheese, That the best is that which is made from the beginning of May, to about the beginning of August; for after that season, the Sun, which is the central Heat and vivifying Power of all things declines with winged speed, and all Vigitations by sympathy do the same.

CHAP. IX.

Of the best sort of Puddens, and the contrary.

This is a great sort of Food in England, we are famous for it abroad, and there is no Nation besides, that I know or have heard of, that practises it so much, and if we were not altogether so fond of them, 'twere no matter; for such Puddens as are enriched with various sorts of Spanish Fruites and Indian Spices are for the most part

part very hurtful to Health, because the variety of improper Ingredients does defrey most of the good genuine Vertues of our own Country - simples, so that such things cannot properly be called Food. 'Tis true, all sorts of *Spanish Fruits*, so long as they remain intire, and in their own simple Nature, and for proper uses, are brave rich things, but if any sort of *Raisins* be alter'd, by being mixed with several things, and then boyled, the true naturall Vertues are hurt, and they are rendered next door to Putrifaction; for the Sun and Elements had before already prepared them to the highest degree, and whatever else is done by way of Preparation, prove injurious to them.

In *Puddens* it is usual to mix *Flower*, *Eggs*, *Milk*, *Raisins* or *Currants*, and sometimes both *Spice*, *Suet*, the *Fat* or *Marrow* of *Flesh*, and several other things; where in truth any two of those things would far better have supplied Nature with true and proper Nourishment; and if an healthy Person should be confined to such *Puddens* but for one week, he would be tired, and perfectly loath them: Whereas he may well live many years upon *Flower* and *Milk*, or *Eggs* and *Bread*, or *Raisins* and *Bread*; but when all these, &c.

are jumbled together, they make a confused Potion.

There is another sort of Pudden, called, *Bread-Puddens*, which are a sick fainty Food; for nothing can be good and proper, if twice prepared, if the first Preparation be to the highest degree, as it is in *Bread*; also, to put some things prepared, as *Bread*, with things unprepared, as *Flower*, *Eggs*, *Spices*, and the like, is not only improper, but unnatural to the Stomach: Therefore such Foods ought not to be eaten by any that love their Health and Strength. For common sense may suggest what a strange disorderly jumble and *Mish-mash* so many contrary Ingredients must needs make, when boyled together in the Stomach, and what *Heterogenous* kind of Juices or Nourishment the same will produce. For Experiment, be pleased to take *Flower*, *Fat*, *Spices*, *Eggs*, *Currants* and *Raisins*, put them altogether in any Vessel, and then take *Flower* and *Milk* and put into another Pot or Vessel, or *Eggs* and *Flower*, or *Fruit* and *Flower*, or *Spice* and *Flower*, or *Bread* and *Milk*, and let both Pots stand two or three days, then observe both, and smell and taste of the one and the other, and you will certainly find, that the simplest and where the fewest Ingredients are, will

smell and taste better, and be less offensive than that wherein they all are mixt; so the first will stink, corrupt and putrefy much sooner than the simple things will. But this is nothing—How many things more besides these confused *Puddens*, do men eat at the same Meal, cram down into their Paunches, viz. various sorts of *Flye Fish*, *Butter*, *Olives*, *Capers*, *Herbs*, *Rom Mustard*, *Tarts*, *Raw Fruits*, *Cheese*, &c which when rightly consider'd, cannot but appear a strange Composition, and odd Mess of Stuff, able to corrupt the strongest and best of Stomachs, only Custom doth make them some-what more friendly, and easier for Nature to bear, than otherwise they would be; for do but put all the before-mention'd Dishes of one extravagant Meal altogether in a lump into a Pot, or that be too little, into a Caldron or Fyne-nance, and mix them all together, *Hudde-Pickledy*, and let them lie a day or two, and ferment, and then swell to the heyns, and if you do not conclude that the common use of such *Dinners* or *Suppers* is Nature's Destruction, and the Parent and Nurse of a multitude of strange and complicated Diseases, you are fitter to eat out of a Trough with *Swine* in a *Stye*, than be consulted with about *Diet* for *Health*.

But since 'twill be difficult wholly to wean People from their beloved *Puddens*, the best way of making them is thus, Take *Wheat-Flower*, *Eggs*, *Milk* and *Water*, of each a convenient quantity, mix there-with a little *Salt*, and beat them well together, put this Batter into a Bag, boyl it sufficient-ly in a good quantity of Water, with your Pot-lid off, and a quick clear Fire, and let it boyl without intermission, till 'tis enough, and then slice it, and butter it with good Butter. This is a good sort of *Puddens* for such as admire them, which most *Young People* do; but if *Aged People* eat any sort of *Puddens*, especially baked, before the hot furious Fumes are evapora-ted and dispersed, it will the most of any Food generate *Windy Diseases*, which you may prevent by letting it lie in the Dish or on your Trenshier a while, and these Sulpherous Vapours will separate and fly away in a Rapid Motion. And in truth, a little use and custom will render this sort of *Pudden*, or any others, more friendly to the Stomach, and in all respects whol-somer, and freer from Windiness, if eaten quite Cold, which is for certain more com-mendable than any other way. I cannot perhaps by words make People either be-lieve it, or be sensible of it, *Custom*, and

the false Prophet Tradition hath so blinded the Eye of Mankind, so that nothing but Experience will be able to convince them. And if none will try nor follow the Rule of Reason, I shall yet be well satisfied, in that I have done my Duty; therefore let none be offended at, or despise the simplicity of what I recommend; For all the Wayes of God, and his Hand-Maid Nature are plain and familiar, and all needful Furniture, both for the Body and Mind, are ever where ready at hand, cheap and obvious. But the Evil one hath taught subtil Devices and men have found out many Inventions equally chargeable and pernicious.

CHAP. X.

Of Eggs, their Nature, and the best way of dressing and eating of them.

Eggs are an excellent sort of Food each of them compleatly containing all the true Properties and *seminal Virtue* of that Creature whence they proceed; therefore are one of the best sorts of things that is eaten, being of a fat quality, but very friendly and innocent.

in operation, if well prepared, affording a strong substantial clean Nourishment, easie of Concoction, and such as breed good Blood, but then they must not be eaten after the common way of dressing, that is to say, *boiled*, and after eaten with *Butter*; for *Eggs*, I told you before, are of an *oyly fat* Nature, especially the *Tolks*, and being eaten with *Butter* whilst the sulphurous heat of the Fire remains in them, that turns the Butter to a kind of a gross Oyl, which does not only tye or hold captive the fierce Atomes of the Fire, so that they cannot seperate and fly away, but the melted Butter does dull and flatten the brisk spirituous part of the *Egg*, and makes it gross and heavy of Concoction, as also cloyes the Stomach; and for this cause many cannot eat hot buttered *Eggs*, without having their Stomachs much offended, and so many do not love nor eat *Eggs* on this very score, but are insensible of the true cause thereof. But these very Persons shall love them, and find them very agreeable, when prepared properly, as I have often known. Therefore I shall here briefly set down several Methods of preparing of *Eggs* both proper and natural, and very agreeable to most Stomachs, both of strong, and of weakly, or consumptive People.

1. Boil *Eggs* rere, or soft, then break the Shells, and put them into a Plate or Pottinger, and let them stand till they are but Blood-warm, then eat them only with *Bread* and *Salt*, or such whose Stomachs are strong, and that are great lovers of *Eggs*, may eat them with *Bread* and *Butter*, but the *Butter* not melted, but spread upon *Bread*.

2. You may boyl them pretty hard, peel the Shells off, and when cold, eat them with *Bread*, *Vinegar* and *Sals*.

3. *Poaching*, or boiling them unshelled in Water, is a commendable way, being eaten with *Salt* and *Bread*, or *Bread*, *Salt* and *Vinegar*.

4. Take a Pint of Water, and one large spoonful of *Wheat Flower*, made into Batter with Water, when your Water is boiling hot, break one *Egg* into this Batter, and beat it together, and just as the Water is ready to boil, stir in your Batter a little while, until it be again ready to boil, then take it off, and it will be of a sufficient thickness, put thereunto a little *Bread* and *Salt*, and a small quantity of good *Butter*, stirring of it about that the *Butter* may not turn to an Oyl, then let it stand till Blood-warm, and eat it. This is a brave clean Food, easie of Digestion, breeds good Blood.

Blood, and a firm Nourishment, with brisk Spirits.

Lastly, *Eggs* are very wholsom raw, supp'd off in a Morning; and *Bread* eaten after them; for they clear the Stomach and free the Passages from Obstructions, and make the Eaters thereof lively, and long breath'd, if frequently eaten. But let all People remember that they do never eat *Eggs* boyled in the Shells, whilst they are hot, for they often then prove pernicious to Health.

CHAP. XI.

Of Pyes, how they ought to be made.

Apple and Pear-Pyes are a good wholsom healthy Food, provided such Fruit be thorow ripe, and no improper Ingredients added, as too frequently People of late do, both amongst the Apples and in the Crust, for most put a great deal of Butter into the Crust, and such Dough or Crust having no Ferment, viz. *Leaven* or *Yeast* to make it light, thereby becomes of a close heavy substance, and the Butter makes it still more heavy, close and ponderous, and being baked in the close

Strong sulphurous heats of Ovens, they yet become more unwholsom, hence Pye-crust does load the Stomach, and disagrees with many; and those that find it best are more beholding to use, which has familiariz'd it to their Bodies: Besides, most that have wherewithal do put too great quantities of Sugar amongst their Apples and Pears, whereby it becomes more like a Medicine than Food; therefore such Pyes, if a man makes a Meal of them, will not give his Stomach that satisfaction as all proper Foods will; and also the eating of much Sugar in our Food does extraordinarily foul the Stomach and fur the Passages, is injurious to the natural Heat, and breeds bad Blood, & fills the Body full of the Scurvey, taking off the edge of Appetite, and generates evil Nourishment; for this cause most People, and especially Children and Women, who eat much Sugar and Spices in their Victuals, are so paling, and afflicted with a number of Diseases; for much sweetnes in Food is as dangerous, and proves as great an evil to Health, as the bitter, sour or astringent Qualities do, when they shall exceed in any Food, and far more, because sweetnes is more inticing to most sorts of People, especially to Children and Youth; whereas the other Quality

Quality is not so, but the contrary, and no Person need so strongly to arm himself against those Intemperances that his natural Inclinations do not lead to, but the greatest danger of his being misled or overcome, is by those Intemperances that are most agreeable to his temper, for by such Evils he is overcome, as it were, insensibly: For sweetness is an enticing Quality, and though in it self the best, yet proves of dangerous consequence where it exceeds in Food, in which too much Sugar is mixed; for indeed every sort of proper Food has sufficient quantity of Sugar, I mean sweetness in its self, to moderate the other Qualities, *viz.* the bitter, sour and astringent, so that when People mix such quantities of Sugar in their common Food, they destroy the Equality and Harmony of that thing, so that it becomes an extreme, and causes the like disharmony in the Elements of the Body; for the best Quality in Nature is as great an evil when it too violently predominates, if not greater than those we least esteem of, as the Bitter, Sour or Astringent; for these last carry their corrector with them, as having no enticing property. But these things are seldom consulted either by the Learned, or by good House-wives, but they

they go on in the Road, and every day encrease hurtful Extravagances, persuading themselves that the more cost they bestow, the more rich things they jumble together, the better and more nourishing their Food must be, and more nourishing indeed it is, but of Diseases and evil Juices; whereas plain, course, cheap, simple Foods are much more friendly to Nature, and consequently more strengthning and restorative. And therefore in former Ages, when Sugar, Spanish Fruits, Spices, Sweet-Meats, and the like, were not known in these Northen Climates, People were not only healthier, but stronger, larger, and bigger bon'd than of late Years, since the frequent eating and mixing those forreign Ingredients with our more natural Food, which have and do daily prove of fatal consequence to the Healths of many that immoderately use them.

The best Pyes, whether of Apples or Pears, are made thus, Take good Wheat-Flower, make it into a Paste with a little Leaven or Yeast, as you do Bread, with warm Water, or Milk and Water, but no warmer than your Blood; let your Apples and Pears be full ripe, and you need not mix any other Ingredients with them, except you please so put a few of our own

Country

Country Seeds, either *Carraway* or *Fennel-
Seeds*, which are very good and agreeable
to most Stomachs: The best fashion to
make these Pyes in, is that of Pasties,
which in some Countries they call *Over-
flaps*; for Crust or Paste that is made after
this manner will not stand or be raised ac-
cording to the common custom. And
indeed, if this wholsom Food were in
fashion, and that esteem which it deserves,
People need not be at that charge with
their Daughters to learn them to *Raise
Paste*, which invention was more for *State*
and *Pride* than *Health*. This last sort of
Apple and Pear-Pyes are the best, most na-
tural and agreeable of all others; for they
afford a *Nourishment* of a fine clean sub-
stance, open Obstructions of the Breast,
cleanse the Passages, and gently open the
Belly, and you may eat of it every day,
without any kind of weariness, during the
time such Fruits are in their full strength
and vertue: I wish the *Nice-Cockered
Palated Citizens* would but try the differ-
ence for one year, and then many of them
would hate that Ignorance and Vanity
whereby they have contracted Diseases on
themselves, and entailed them on their
Posterity, which have no Remedy, if they
shall continue stubborn, and walk down

Hill to Destruction in the Path of blind Tradition ; for no Medicines have power to cure the Distempers that are contracted by improper Preparations, Mixtures and Superfluity, if the same be still continued. This is evident from daily Experience ; for do we not find every succeeding Generation more infirm and diseased than the former ?

2. In the baking your Pyes the Oven ought to stand open, or at least the Oven-lid not so close but that some Air may pass, for this Element is the true Life of the Spirit ; therefore all Preparations in which the Air has its free circulation, the Tincture and pure spirituous Vertues are preserv'd from Suffocation, and thereby the true natural Colour, Smell and Taste preserv'd, without violation, which otherwise cannot be done to that advantage.

3. When your Pyes are sufficiently baked, draw them, and cut holes in the top of each, that the fulpherous Atomes and fiery vapours may the better pass away, and separate themselves, which will make such Pies sweet, and less windy, and much more wholesome.

4. You ought neither to eat them hot, nor put Butter into them, as the custom of some is ; for that does but waste your Butter,

Butter, and render your Pyes les wholsom than otherwise they would be. But if you let them stand, as aforesaid, till they are through cold, you may eat freely of them, for they are a brave wholsom food.

Also, ripe Apples raw are very good, being eaten alone, or with Bread, not as a common food, but sometimes between whiles; for they clear and open Obstructions of the Stomach, and gently loosen the Belly; the same do most other Fruites, as Apricocks, Peaches, Plumbs of all sorts, Gooseberries, Currants, and the like, if eaten moderately on clean well-prepared Stomachs, not after Dinner, or in Wantonness on full Paunches, as is the custom of Gluttons, and such as are as much strangers to Nature as to Temperance.

As for Pyes made of *Fleſh*, with *Fruits*, *Spices*, and *Butter* in the *Crust*, they are utter Enemies to the Stomach, and the natural Heat thereof, they dull the edge of the Palate, stop and cloy the Orifice of the Stomach, obstruct and sur the Passages, breed evil Juices, bad Blood, and consequently impure Spirits, causing heavy lumpish Dispositions to attend all those that frequently eat such improper Food, and this so much the more if eaten Piping-hot, as the common way is; And rather than the

the *Venison-Pasty* shall want store of poysonous sulphurous Steams, my *Lady* will have it put into the *Oven* three or four dayes one after another, that it may (forsooth!) come to the *Table* *Reeking*, whereas if her *Madamship* had but any Acquaintance with *Dame Nature*, or the *Princess's Reason*, or plain *Gammar Experience*, they would all tell her, That though her *fine Pasty*, with as many *Tomets o'ch' top* on't as a fortifi'd City, presaging danger or destruction to those that shall attaque it, beat best but an *untoward unnatural kind of Food*; yet 'twere much better *Cold* than *Mor* at first, much more after the *greasy Crust* and *stifled Flesh* has so often been *Parboyled* in the *furious Steames* of a close *sulpherous Oven*. The cause of which I have oft told you already, and fear I must do so again, before you will understand, and so regard it as to abandon your old *filly mischievous Customs*; but the Reason is this, The pure volatile *Spirits* and sweet *Balsamick Vertues* of all things are in a great measure destroy'd by the fierce *Saturnine* and *Martial Fires*, and for want of the free *Egress* and *Regress* of the *Air*, and therefore a less quantity of *baked Flesh*, especially *hot*, will cloy and dull the edge of the *Appetite*.

than either Roasted or Boyl'd, which is a sure demonstration, that the Preparation is not so proper or natural.

Likewise, here by the way I cannot but advertise all that regard their Health, That they ought to forbear the eating of *Hot Bread*; for the same does plentifully contain the fierce sulphurous Vapours and windy Fumes, which are very injurious to the Health of the Body; as also, that Bread ought not to be eaten till 'tis at least two dayes old; for before, it is stoppings, and apt to fur and obstruct the Stomach, being harder of Concoction than that which is two, three or four days old, because in such new Bread, not only the forementioned sulphurous Atomes of the Fire lie lurking, but there is also a phlegmy humid part, which a little time does dissipate and dry away, and then the Bread becomes much wholsomer, and also easier of Concoction: 'Tis true, New Bread is much desired and eaten in Towns and Cities, but it is not for its Vertues, but meerly for Wantonness and Custom, and want of Understanding.

CHAP. XII.

Of Raisins of the Sun,

This is a forreign Fruit, but of late years become of general use, and by some admired and esteemed, especially in Diet for sick and weak People, as if it were as necessary as *Wheat*, which is much to be pitied, except People did know how to use them to better advantage than commonly they do. The truth is, *Raisins* are a brave noble Fruit, endued with an excellent Vertue, the amiable and friendly sweet Quality is predominate in them, and therefore they afford a good strong lusty Spirit, and are hot in operation, if not allayed by the mixture of some proper Ingredients; but they being unequal in their parts, the frequent eating them does naturally heat and sharpen the Blood, generate Phlegmy Humours, obstruct the Passages, clog the Stomach, dull the Appetite, and consequently indispose the whole Body; and they are far more injurious to Children than to mature Age, though bad to both: 'Tis a sort of Fruit that ought not by any means

to be mixed with our common Food, nor to be boyled or baked, as the usual Custom of the English is ; for that destroys most of their pure Vertues, and renders them unhealthy, as most People may find by Experience.

Besides, our *Women*, who are the chief promoters of such things, ought to consider that the Fruits that grow in hot Climates, are nothing so agreeable to our Natures and Constitutions as those of our own Growth, especially such things in which any Quality of Nature is extream, as it is in this Fruit, which the Sun and Elements have already prepared to the highest degree, and therefore they will not endure any other Preparation without violence done to the good Vertues, which renders them next door to Putrifaction, and whatsoever Food they shall be either boyled or baked in or with, such Food will stink and putrifie so much the sooner ; and as they will keep good a year, if they remain intire, so being any wayes altered, then they will not keep three dayes good : Therefore all that are wise will forbear using them in such manner and Mixtures.

Yet it must be acknowledged, that *Raisins* have their Uses, though we might well be without them, and many others

of the like Nature; For 1st. They are very good and wholsom being eaten with Bread for a Breakfast or a Supper; for the *Bread* moderateth the Inequality of the *Raisins*, and makes them easie of Digestion, cleansing the Stomach, and gently loosening the Belly; and indeed this is the only proper way of eating them as Food. 2^{dly}, They are better in *Physical Operations* than any other sweet things, especially than *Sugar*, because they are not altered from their first intire state, therefore their Juices are far more cleansing than *Sugar*, or any other Sweets that have been prepared by the Fire.

C H A P. XIII.

Of Currants, their *Nature*, &c.

CURRANTS are much more injurious to the Health of English Confinements than *Raisins*; for the latter may be properly used by eating them with Bread but do what you will with *Currants*, there will be no better than Doctor Butler's curiously prepared *Dish of Cowcumber*, one most excellently fit to be thrown away.

the Dunghil : And indeed, the Inconveniences of eating or mixing *Currants* amongst common Food, the *Natives* of those Countries whence they come might teach us, if Custom, and the common Cry of the Ignorant Multitude did not blind People with strange Prjudices against all the *Remonstrances* of *Reason* or *Experience*; for they will rarely ever eat them, either alone or mixed amongst their Food; for they do not esteem them wholsom, nor hardly so proper as our *Hawthorn* or *Elder-Berries*; nay, these by a little custom would be much more proper for our Healths to be eaten by themselves, or mixed with other things, than *Currants*, which are of such an untoward Nature, that those Natives that work amongst them, and strew and pack them into the Casks, have their *Feet*, *Legs* and *Hands* made *Leporous* and *Scabby* thereby, which proceeds from their hot venomous Qualities, and with these *loathsome Leporous Feet* and *Legs* they tread them into the Casks, and then *you eat them for Dainties*. And though when eaten here these evil Qualities are mittigated by being mixed with our moderate and more friendly *Grains* and *Fruits*; yet still, whatever they are put into, does thereby become the worse, and the more unwholsom.

Amongst other Extravagances, it is a great fashion to boyl them in Water-Gruel, and after they are so boyled, this Water-Gruel cannot with any delight or pleasure be eaten with Butter and Salt, as plain Water-Gruel can, the Currants give it such an unpleasant flat nauseous Relish, having no true natural Sweetness, or lively Briskness in it; the very same is to be understood of Raisins, when boyled; therefore the good Housewife is forced to add another Ingredient, viz. Sugar, to raise it to a more full and perfect Taste and Relish. Now by these improper forreign Ingredients the true genuine Nature and Operation of that friendly Grain Oatmeal is destroyed, as though there had been no such thing; nor is the hurt less to many other sorts of Food that are of greater Consequence, which are daily spoiled by these improper Mixtures, which render them hot, and subject to stop and sur the Passages, generating evil Juices, gross Blood and impure Spirits. For which cause all People that eat frequently of such Foods, more especially young Children, are nothing so strong, brisk or lively as those who are constrained by pure Necessity to feed and live on the most simple, and meanest of our own Country Fruits, Grains and Herbs.

This

This all will confess, yet most that have wherewithal are so bewitch'd to *Foreign Novelties*, that they had rather be afflicted with an hundred Diseases and Miseries, and have their Children weakly, Ricketty and Leprous, than not to gratifie a wanton Desire.

It is the common Opinion that *Currants* are *Cooling*, therefore both the *Learned* and your common *Nurses* advise, that they should be boyled in *Water-Gruel* for sick People, and then *Butter'd* and *Sugar'd*, which makes it not only very hot, but strong enough for an *Healthy Plow-man*, whereby it overcomes weak Stomachs, they always forgetting what ought always to be remembred, viz. *That weak Heats must have proportionable Foods*, or else Nature will come by the worst of it. And as for *Currants* being *cooling*, 'tis absolutely false, like most of the rest of the grounds they go upon; for all Fruits in which the Sweet *Quality* does carry the upper Dominion, are hot in operation, and if it were not so, such things would not afford the greatest Spirits, and also the most in quantity when the Distiller takes them in hand. Also, their *Heat* will hereby appear, if you put such things into *Beer*, *Ale*, *Wine*, nay, *Water* it self, it will make such

Liquor to ferment, and render it much stronger than before ; for if you put *Sugat* into *Strong Beer*, a less quantity will make a man drunk, than that which hath none in it. Let a person eat a Pint of plain *Water-Gruel*, that is, only *Water* and *Oatmeal*, with a little *Salt*, *Butter* and *Bread* in it, and at another time a Pint made with *Currants*, *Sugar*, *Butter* and *Bread*, as the usual way is, and let him observe which is hardest of Concoction and hottest of Operation, and also which he is lightest after ; he shall certainly find by Experience, that the *Plain Gruel* is not only coolest, but easiest of Digestion, and he most Airy and pleasantest after it. The truth is, if men would but give themselves the leisure to try and observe things, they could not be such strangers to the Method of Well-living, and to the knowledge of *Nature*, who is the *Hand-maid of God*. For the Reasons aforesaid, you may undoubtedly conclude, *Currants* are not only hot, but may also learn, that they are of a *Nauseous Quality*, and if much eaten or frequently mixed with Food, they breed thick gross Juices in the Body, and infect the Blood with a sharp salt itching Quality or scorbutick Humour, whence proceed general Weaknesses in the Joyns and

and Limbs, and unnatural Heats in the external parts, causing a lumpish Indisposition both of Body and Mind. Therefore we advise all that have any regard to their Healths, to refrain all such hurtful things, and content themselves (as their innocent lusty fore-fathers did) with the *Growth of our own Country*, which will abundantly furnish our Tables, and contribute whatsoever is needfull for the maintenance of Health and Strength; but especially, we caution *Children, Young People*, and such as are *Sickly*, from the use of them, they being most hurtful to weak Natures.

C H A P. XIV.

Of Spices, their Nature and Operation.

ALL sorts of *Spices* that come from the *East or West-Indies*, are in nature and operation hot and dry, and therefore not agreeable to our Northern Constitutions, nor by any means fit to be mixed with our common Food; for they too violently heat the Blood, and destroy the pure thin refreshing Vapours and Spirits, and awaken the central Heat, which ought by no means to be stirred up; for it presently sets Nature into an unequal Motion, making

making all the external parts in a flame. There is such a vast difference between the Regions and Climates, both in respect of Cœlestial Influences, and the Nature of Soil and Constitution of Air whence those *Spices* come, and ours, that it amounts to almost a perfect Opposition; and what is *Poyson*, but a violent Antipathy or Contrariety in Nature? And if the Natives of those Countries will so cautiously mix or use them, how sparingly ought we to middle with them? But our English have such an itching desire after Novelties, and every *Joan* is so proud to be of my *Lady Fiddle-Faddles Humour*, and long for things *Far-fetcht* and *Dear-bought*, that if we had ten times as many more brought over as we have, there be those amongst us would cry up the excellent Vertues of them, tho' there is scarce any one thing so much destroys and hurts our Health, both of Body and Mind, as the eating and drinking *Forreign Ingredients* with and amongst our common Food; and how absurdly are those things mixt together, whose Vertues and Vices are as contrary to each other as the Climates are different? What agreement or affinity is there between our *Fruits*, *Grains*, *Herbs* and *Seeds*, and those that come from the *East* and *West-Indies*?

Indies? not so much as between the Complexion of a Flat-nosed Lubber-lip'd, Blackamour, or swarthy Bantamer, with a Head like a Sugar-loaf, and our most Florid Beauties. In particular, what likeness or correspondence is there between Cloves, Mace, Nutmegs, Cinnamon, Ginger, or Pimento, and the Flower of Wheat, or any other Grain, or with Apples, Milk, Butter, Herbs or Flesh? Verily there is no simile between them, and the foolish Painter, that to a Mans Head added a Stags Neck and a Fishes Body, did not Limn a more deformed Monster, than those prepare a monstrous unwholsom Diet for either the well or sick, who jumble together Ingredients so heterogenous, and as it were diametrically opposite. The compounding of these Foreign Ingredients with our Domestick Productions, that chiefly destroys the Health of our People, and not so much the Compositions of our own Growth, though there are too often very improper Mixtures of them also, but those however are not pernicious to that degree as the others are: For Example, Is not Sugar the occasion that such great Quantities of Gooseberries, and many other Fruits are gathered and eaten whilst they are immature, and have

no more goodness nor vertue in them than the Leaves or Sticks of the same Trees? Also, what abundance of the like unripe Fruits are *Preserv'd* (as they call it (though more properly they might say, *Destroy'd*) & when you have been at all that pains and charge, pray tell me what they are really good for, unless to please Children and Fools, and indulge wanton Liquorish Palates, who yet for the most part pay dear enough for those Vanities, by losing all Appetite to wholsom Food, and bringing upon themselves variety of Diseases, and then the *Wizard* of a *Doctor* must be sent for, to Redrefs those Mischiefs which the Mother's Fondness occasion'd; but then he goes so awkwardly to work, that instead of Remidying, he Encreases the Distempers, and at last the *puling Young Heir*, or the most *beloved Girl* dyes, and then *Father and Mother weep and wring their hand, and are ready to be distracted*; And indeed they have more cause of Grief than they commonly think of, for Thousands of Parents by their foolish Indulgence, in giving their Children rich costly improper Food, become accessary to the shortning of their Lives.

Many of our *Gentlewomen*, who look upon themselves to be Saints, do yet make

no Conscience of spoiling those good Creatures and hopeful Fruits which the Providence of God sends into the World for the real use and benefit of Mankind, whilst they turn them into Wantonness, and waste and pervert them before ever they come to Maturity, to quite contrary ends than that for which the great and good Creator designed them ; for he intended them to supply humane Neces-
fities, they abuse them to Extravagance, and Riot, and Liquorishness ; He gave them Vertues to add Health and Strength to such as should in their due season eat them, but they, by seizing upon them with an *unnatural* and *untimely Violence* (the same thing to *Vegetables* as *Murder* or *Killing* is to *Animals*) and using them absurdly and preposterously, make them the occasions of Diseases and Destruction ; and yet how many Pounds do some Women trifle away in a year upon these harmful Vanities and Superfluities ? yea, and think themselves rare Housewives too, for this Prodigality, and are at Pains or Cost to bring up their Daughters to these *Baneful Mysteries of Preserving, Conserving, &c.* All which, besides a most impetinent Waste of their Husbands Money , and spoil of Gods good Creatures, tend like-
wise

wise to the destruction of their own Health, and that of their Children; for no sooner have they by *Gluttony*, or eating of too great Quantities of *Flesh*, *Fish*, or other *Rich Foods* or over-strong *Liquors* brought themselves out of order, but away they run or send *Jillian the Chamber-maid* (who has already spoil'd her *Teeth* with *Sweet-meats* and *Kisses*) to the *Closet* for some *Conerves*, *Preserves*, or other *Confectionary-Ware*; and if that will not do (as alas! how should such sower abortive things, only *Enbalm'd* with nauseous *Sugar*, do any good?) then fetch the *Bottle* of *Black-Cherry-Brandy*, the *Glass* of *Aqua Mirabilis*, and after that take a Dose of *Plague-Water*; and she is no Body that has not a Room furnish'd plentifully with these pernicious confused *Slip-slops* and *Extravagances*.

But tell me, *my good Dames!* what have you to say for these *Curiosities*? What Benefit, what Advantage do you receive by them? Are you more Sound, Healthy or Strong than the *Honest poor Country-Woman*, that has none of them? Are you more free from sudden *Qualms* or settled *Distempers*? Have you better *Appetites* than they? Have you more *Pleasure* in eating your *Larks* and *Pheasants*, your *dainty*

dainty Bits, with Rich Poinant Sauces, and delicious costly Wines, than they have in a Mels of good Milk, or a lusty piece of Bread and Cheese, and a Cup of Nut-brown-Ale of their own Brewing? Are your Sleeps more sound on your Down-Beds, double fortified with Curtains of Silk and Sarcenet, than theirs on their wholsom Straw-Couches open to the Air that whistles in between the wooden Windows? Are you more free from Colds with your Flannel Shifts, and your Man-like Drawers, and your Quilted Wastcoats, and Petticoats so many as makes you shew as big about the Haunches as a Dutch-Woman, and would half set up a Long-Lane Broker? Are you, I say, with all this Furnitue free from catching Cold, any more than the Rosie-Complexion'd Lass that courts the sweet killles of the Air in her Smock Sleeves, and trips over the Dewy-Plains in a Winters Frosty Morning with but a brace of Linsey-Woolsey Coats that are not long enough to conceal the shape of her Well-Proportioned Legg? Or are your Children born more Lusty, or more free from Diseases, as the King's-Evil, Leprosies, Rickets, Joyn't-Aches, and other Distempers? Or are they better-Complexion'd, or straiter-Limb'd, or handsomer-Shap'd, or in any kind more

more active, sprightly or vigorous than theirs?

Alas! none of all this; the Advantage lie all on the other side: Whilst you are continually complaining and sighing, they are merrily Singing; Whilst you are weak and lose your natural Complexions, and have no Appetite, and can scarce relish the rare Dainties, and your Sleeps are restless, and Distempers are continually either actually seizing on you, or at least threatening you, so that you are always forced to keep a Doctor or two in Pension for your Life-Guard; They are strong and lusty, and look as fresh as a May-Morning, and have Stomachs as sharp as a Scyth, and all their Meat seems Nectar, and their Drink Ambrosia, and their Sleeps are sweet as Mariners after a Tempest, their Breath fragrant as Honey-Suckles; they never much hear of half the Diseases that you groan under, and look upon Doctors only Bawbles for Gentlefolks, and find an Oatmeal Candle or a Carduus Posset better Physick than any the Apothecaries Shop affords; their Children are in all respects sturdier, sounder, healthier, more active and strong, of better Complexions and compleater Proportions for the generality, than yours. And why then will you still so indulge

Sottis.

that Spanish Fond Humor and wanton Palate, seeing it is so destructive to your Well-being, and that of your Dear Posterity !

But waving this not unseasonable Digression, and to return to Spices,—It must be acknowledged, that God made nothing in vain ; *Cloves, Mace, Nutmegg Cinnamon, Pepper, Ginger and Pimento or Jamaica Pepper* are brave noble Fruits, and smell, as it were, of Paradise, and the great and good Creator is as much to be admired in them as any other *Vegetations*, for though they are not so useful for common Food, yet they have their excellent uses : Their chief Vertues reside in their most pleasant Scent, which is very refreshing and chearing to the Spirits ; also, they are endued with a warming Quality, very profitable in *Physical Operations*, especially for some sort of *Melancholy and Plegmatick Complexions*. The same is to be understood in *Brandy*, and other distilled Spirits, which often prove profitable being taken when there is just occasion, in a *Physical way* ; but of fatal consequence to such as accustom themselves to the drinking of it at every turn ; for then it quickly wounds the Health by destroying the natural Heat ; the like is to be understood of all Extreams, in Drinks and Foods, which

are dis-harmonious in their parts. Therefore it is no wayes safe to mix unequal Fruits with those that are equal ; for then the Harmony of the whole will be violated. As to use our familiar Example, Take the *Flower of Wheat, Milk and Water,* mix them and heat them to a Pap, these three things are equal and agreeable in their peculiar parts each with other, and make a brave wholsom Food either for young or old, on which alone you may live healthily and contentedly for divers years ; but if you mix with them *Sugar and Spice,* or either of them, then the company of this Stranger puts them out of Tune, and break the Consort, so that if any one should be confined to this last sort but for one Month or two, their Palates and Stomachs will grow weary and loath it ; And so it is with *Cakes,* in which eight or ten Ingredients are mixed ; how long could those that love them best, eat them, and not be weary ? Not sixteen dayes together : But take *Flower and Water* and make Cakes thereon, and on them you may live several years and never be tired.

In like manner *Flesh, Bread and Herbs* harmonize, and a man may eat of them every day, but mix *Spanish Fruits, Spices,* and the like, with fat *Flesh and Butter* and

and prepare them as well as you can, you shall not eat them every day for one Moneth without loathing and wearines; the very same is to be understood of all other Foods and Drinks, and if People would not prefer Custom, and what is cryed up by the Multitude before the simple innocent ways of *Nature*, it would be easie for every one to chuse and understand what is most proper and agreeable to the Stomach. For if they would set *Custom* aside, then most would be led to Meats and Drinks that are natural and proper by meer instinct, as most of the inferior Creatures are, except some unclean Savages, as *Swine, Bears, Lyons*, and the like: And in truth the greater part of *Beasts* have more understanding in *Meats* and *Drinks* than many Men; for man crys, *What were those things made for?* As if God intended that all, right or wrong, must be cram'd into his Paunch, and that there could be no other use for them, but for him to devour them; as if to be Ornaments to the Univerfe, to set forth the Power and the Wisdom of God, in the making, and feeding, and preserving so many innumerable Creatures, and invite Man thereby to praise, magnifie and adore his Maker, were not more Noble ends than to eat them to his

own Prejudice. But so greatly precipitated is he into *Wrath*, *Violence* and *Oppression*, that he is not willing any thing should escape his luxurious Throat, though the use of it be to the destruction both of his Body and Mind. For the source of all Evils to Man hath been his suffering his Imaginations and unclean Desires to wander after those things that are neither needful nor any way beneficial; for falsly imagining that all things were made meerly for his use, he entred with the power of his free depraved Will, with a rapid Motion, into all *Beastiality*, and so deprived himself of the *divine Vision* which he was made in and for, and not to live in the Power of the *dark Magick* and *Brutality*, to domineer, and rend, and tear each other to pieces, far worse than the *Savages of the Desert*. For *Man* was created in the *Image of God*, and ordained to live under the Government of the divine Principle, and if he had continu'd under its dominion, then every sort of innocent Food would have satisfied him, according to that Commission, *Every green Herb and Tree bringing forth Fruit shall be to thee for Meat*. Nor was he clothed with the Skins of Beasts before his Transgression, and they are still the Spoils and Reliques of Violence; for he

he was made *Naked*, that is, in Innocency, and his Clothing himself with the Excrements of Beasts, does truly intimate his depraved state, especially when he becomes proud thereof ; than which there cannot be a greater Vanity in the World.

CHAP. XV.

Of Oyl, and its Nature.

AMONGST all Fruits or other things eatable, brought from beyond Seas, *OYL* is one of the best, being of a brave nourishing clean Nature, mild and friendly to most Constitutions, far exceeding *Butter* or the *Fat of Flesh*, and that it agrees not with some, is for want of use when they are Young ; 'tis endued with Equality and Concord, as being distilled by Nature's choicest Limbeck, and it would be much for the Health of our *English People* if they did eat more of it, and less *Fruits* and *Spices*, though we have no necessity for either ; but since our Desires do so itch after Novelties, it were much more commendable for us to chuse those things that have the nearest affinity with our Natures ;

and of all sort of fat things, *Oyl* is the most innocent, as proceeding from the cleanest Radix, and being the product of Vegetation, and therefore is very proper and agreeable to humane Nature, being joyn'd unto and eaten with *Herbs* and *Fruits*, they having the nearest affinity in their Basis or Original, and therefore *Oyl* being eaten with *Bread* or *Herbs*, is to an undepraved Palate, not only more delightful, and to the Stomach easier of Concoction, affording a finer and cleaner Nourishment, better Blood and purer Spirits, than either *Fat of Flesh* or *Butter*, though the last of them is very wholsome, *Cream* and *Butter* being our *Oyl*, and eaten with proper or cleaner things, as *Bread*, *Herbs*, and the like, does make a proper Mixture, and consequently good Feed.

The Reason why *Oyl* is with greatest commendation eaten with *Herbs* & *Bread*, is, because all Mixtures of Food are most agreeable to the Human Nature that bear the nearest Affinity in their Barks; and as *Oyl* is the true fat of *Vegetables*, so it suits and agrees better with them, than with any sort of *Flesh*, or other Food proceeding from *Flesh*; but with *Fish* it is very good and wholsome, especially *Salt Fish*, for by its Balsamick Quality it allayes the fierce keen

keen Property of the Salt, and sweetens the lean Body of the Fish : And for these Purposes it is far better than Butter.

But it is to be noted, That *Oyl* ought not to come near the heat of the Fire, for that will presently destroy the purer parts and vertues thereof, and then it will become strong and fulsom ; the same is to be understood if it be mixed with any Foods whilst hot, which ought always to be pretty cool before you mix your *Oyl* : Therefore *Toasted Bread* and *Oyl*, though frequently used, is not so good as *cold well baked Bread and Oyl* ; than which there is scarce a better Breakfast or Supper ; for it cleanseth the Passages, is easie of Concoction, breeds good Blood and fine Spirits, whence proceeds any airy light som Disposition, and good habit both of Body and Mind. However, those that accustom themselves to the frequent eating thereof, ought to remember their best Friend *Temperance*, that is, to eat it sparingly, and not in too great Quantities.

Olives, or the Fruit whence *Oyl* proceeds, are nothing so good as the *Oyl* it self ; for being gathered unripe, or immature, and put into a Pickle made for that purpose to keep them sound, they are apt, especially if frequently eaten, to obstruct

the Stomach and Passages. The best way is to eat them with store of good Bread, now and then between whiles, but most that are eaten in *England* are taken on full Stomachs, in Superfluity and Wantonness, so that it would be no losſ to us to be without them.

CHAP. XVI.

Of Honey, its Nature and Operation, with some Notes on the Practice of Chymistry.

THE Antients have attributed some hundreds of Medicinal Vertues to *Honey*; but in my opinion it will hardly perform half that which is said of it; yet to give it its due, it must be acknowledget to be a brave Noble and friendly thing to Nature, of which, some is better, some worse, according to the Nature of the Herbs and Flowers out or which this King of Flies extracts it; for cause, some *Honey* is of a more unpleasing Tast than other, as being harsh, and with a kind of Bitterish farewell, apt to gripe the Stomach and Bowels when it is tinged with

with *Martial* and *Saturnine Herbs*, as when the Bees gather it from the Blossoms of *Furz*, *Centaury*, or other Vegetables of like Nature, that grow upon harsh, fower, poor Commons and Heaths ; yet for *Women* and *Maids*, who are afflicted with *Stoppages*, and the Disease call'd the *Green-Sickness*, Medicines made with this sort of *Honey*, are very powerful to remove those Evils : But for general use, that *Honey* is best which is extracted or drawn from the most pleasant fragrant Flowers that grow in *Meadows* and *sweet Downs*, where *Cowslips*, and the like, delight to grow ; as also from the Blossoms of *Corn*, *Peaches* and *Honey-Suckles* ; for the *Honey* thereof made is smoother, finer und pleasanter than the other, and more agreeable to Nature.

But there is yet a more subtle and almost unknown difference in *Honey*, which ought to be noted ; for as *Honey* being drawn from a vast variety of innocent delicate *Herbs*, and most beautiful sweet smelling *Flowers*, (the bright Stars of Earth, as the Planets and Constellations are the Flowers of Heaven) may justly, in its own Nature be stil'd, *The most Transparent and Richest Juice or Liquor in the World*, and the finest and most pleasant Sweet of all

all others; so the same is to be understood not so much of our vulgar Honey, as in its original Preparation and Perfection, *viz.* if it could be procured whilst it remains intire, as it is extracted out of the *Herbs* and *Flowers* into a little Bag or thin skin, which lies in the very center of the *Bee*, as may be manifest to sense, if you can be so cruel, when you catch one of them, to sever it in two, for then, if you are quick, you may take out the bag intire, but if you are too long about it, then the *Bee* will suck it up, or destroy it. This Bag contains a most curious thin transparent Liquor, of an excellent fine Colour, and fine innocent and perfect Taste, leaving behind in the Mouth no *Hugo*, or strong Taste, as all our vulgar Honey does, when eaten alone. Now this is the Bees true Elixir, the proper Paradisical Honey; but when the Bees have digested it, which cannot be done without some violation to the pure volatile Spirits, then they spue or vomit it up. After which it becomes of another colour, smell and taste, and also of a different nature and operation; for whilst it remains intire and undigested, its Colour is clear and white, its Taste an innocent sweet, with a grateful come-off on the Palate, its Smell pure, airy,

airy and delightful, but after the Bee hath digested or separated it, and spued it up for her Winters Provision or store, then loseth its white Colour, and its pure Taste, and its airy Smell, and becomes more strong, dull and unpleasant, and in no particular so grateful as whilst it remain'd in the Bag intire.

It is further to be understood, that this Spagyrical or Chymical Art of the Bees does chiefly consist in the Poysonous Root or *Sting* in Nature; for the Attractive Faculty stands in the wrathful Poysons of *Saturn*, which powerfully attracts all things unto it self, and the Separative Property consists in the bitter *Sting* of *Mars & Mercury*, therefore the Chymical Furnace, the Bees Laboratory, or that Tool whereby they and some other Flies perform these wonderful things, and separate the pure Elen-tial Spirit and Balsamick Body of what they gather from the gross phlegmy Qualities, is their *Sting*, which is of a poysonous Nature, as it appears, when they in Anger leave it behind them in any Animal, for presently the part rages and swells; but when they have thus lost or dispoiled themselves of this *Sting* or *Poyson*, then they cannot be Labourers in this Spagyrical Art any longer, nor draw more Honey out

out of the Flowers, but pure necessity compels them to become Thieves and Robbers, and live on the spoil of others, and thenceforth are called *Drones*. Now so it is, that they most sort of Flies do love Honey, and sweet things, as *Sugar* and the like, to feed on, but only those that are naturally endued with a Venom or Sting, are able to extract it; for 'tis by that *Sting* that they separate the Virtue from the Vice, which is a wonderful *Arcanum*, and may afford a most curious Philosophical Speculation; indeed it surpasses all the Spagyrical skill of men; for they make a present separation, and are not obliged to ferment or bower their Liquor before they put it into their Limbeck; for if they should, they could obtain only the fierce fiery wrathful Spirit, as happens in all Distillations of Balsamick Liquors, as *Wine*, and the like; but the *Bees* extract the more pure substance, viz. the Volatile Spirits, Tinctures and sweet Balsamick Body, which in a Distillation is destroy'd, and only the fierce original fiery Spirit preserv'd, which when it loseth its friendly Companion, the amiable Sun of true Light, and sweet pleasant Virtue, then presently it becomes a high lofty untameable Power, of a fierce fiery Nature and Operation, as is manifest in al

in all such Spirits as *Brandy, Rum, &c.*
 which all prey upon the Natures of such as
 accustom themselves to those fiery Liquors ;
 of which, if poor Mortals were sensible,
 they would hate themselves for their La-
 bours in that kind, and Kings and other
 Governours would make Laws, not only
 against the Drinkers, but against the In-
 vention too of such pernicious Arts.

Wherefore then do our learned Spagy-
 rical men spread their Plums so large and
 loftily, and keep such a clutter and boasting
 of their Art and Chymical Medicines,
 which in their highest Preparations are not
 to be compared to the skill and product of
 a poor silly *Flie or Bee?* Let us survey
 the Method taken by these fiery Philosophers,
 and let Reason judge what Vertues are be-
 extracted from such Preparations. First,
 when they take any *Herb, Flower, Seed,*
Grain or Fruit to make a Medicine of, they
 put it into some *Menstruum* (as they call it)
 or *Liquor*, wherein it may lie and ferment
 or sour, which does presently turn and
 suffocate the odiferous Smells, pure Vo-
 latile Spirits and sweet Body, in which
 consists the true Virtue and healing Qua-
 lity of all things, both in the *Animal,*
Vegetable and Mineral Kingdoms: After
 this, they put it into the *Furnace or Limbeck,*
 and

and through the fierce heat of the Fire there will run off a *Brandy*, or hot sulphurous Spirit, which does contain only the fierce original Spirits, void of the middle Quality, and all the Seminal and Balsamic Vertues; therefore such their Spirits are at the end of Nature, and you may add what Balsamick Bodies or Sweets you please, they cannot be made to work ferment; and although such fiery Spirits are good in some Medicines, being properly mixed with things of a Balsamic Nature, yet alone they are not, because they have lost the Medicinal Vertues in their Preparation; for the healing Virtue in all things proceeds from and consists in the *benign* and *friendly Quality*, which the Fire dissipates and destroys; and as long it remains, so long the pure Smell and sweet pleasant Taste of that thing continues; but in the hot sulphurous fier original Fires the evil Smells and nauseous Tastes (which most of the vulgar things called, *Medicines*, are subject unto) consist.

There is a certain *Maxime*, though little understood or regarded, That *Preparations, either in Food or Physick, that do not conserve the Essential Vertut, those things pretended to be prepared* (that

the pure volatile Spirits and sweet Body, whence the true Colour, pure Smell and delightful Taste, and all other good Qualities, both Medicinal and Nutrimental, do arise and proceed) such Food and Medicines can never answer the ends of Nature, being weak, nauseous, improper, and deprived of those very Virtues which should do the business for which they were administred. The truth of what is here deliver'd may be confirmed from daily Experience; for do not all Vegetations quickly putrifie and rot when there is any Violence offered to the subtle Spirits and sweet Qualities, whether it be by improper Preparations, or other Accidents proceeding from the Elements.

Therefore there is required greater Understanding and skill in preparing Medicines, than most are either endued with or imagine; for the amiable healing Quality in all things is of a very subtle tender Nature, and the pure Nutrimental and Medicinal Virtues, lie, as it were hid, or captivated in the crude Phlegmy Body both in *Vegetables, Animals and Minerals*; and when the Artist would make a *Medicine* thereof, he must either by the help of the Celestial Fire and Elements, or by the common Fire, or some proper Menstruum
digest

digest and open the gross *Saturnine* and harsh *Martial Body*, which in all things does in some degree captivate the *Essential Virtues* and *Paradisical Properties*, but so delicate is the friendly *Nature*, that it will not endure any kind of Violence without great *Prejudice*; for being (by opening as Poyson, the crude Body) set at liberty and become volatile, if such *Preparations* be continued any longer than the proper point of time, the *Essential Virtues* being already upon the Wing, will presently fly away; and if the friendly Element the *Air* have not its free Circulation, then they become suffocated; for the *Air* is the *Life* of the true and living *Spirit* in all things.

Is not this clear and manifest in *Herbage*, as *Hay*, which Husbandmen preserve for their Cattel; and in *Corn*, if it stand after it is full Ripe, or when cut, if it lie too long in the open *Air*, will not the pure *Essential Virtues* depart and evaporate? and then, do not all such things lose their natural Colour, pure Smell and pleasant Tastie, and so become of no use nor true virtue either for Food or Physick? The very same comes to pass in all *Housewifery* and *Preparations*; if it be under-prepared, it is gross, heavy and full of flatulen-

Juices,

Juices; if over, then its pure Vertues being
come evaporated, and it will afford no
good nor firm Nourishment, but is of a
dull Taste, a Dusky or else Martial Colour.
For Example, *Bread*, whose predominant
Quality stands in the *Venerial* and *Fovial*
Nature, and therefore of a pure *White*,
but the *Saturnine* and *Martial* heats of the
Oven, where the friendly Element, the
Air, hath not its free egress and regrefs,
it becomes of a *Dusky Brown* or *Yellowish*
Colour, and a rough harsh Taste; whereas
if the Preparation were proper, it would
be *white*, *smooth*, *soft*, and of a *sweeter* *Taste*,
and easier of Digestion.

From what hath been said, it appears,
not to be an easie matter in *Physical Prepa-*
rations and *Separations* to preserve the
friendly healing Properties compleat and
intire, and yet at the same time open,
digest and destroy the gross Phlegmatick
Body, since the former is so apt to be
violated, if great Prudence be not used;
And if once this *benigne Quality* be wound-
ed, such Foods or Medicines become ful-
some, fierce and nauseous to Nature, far
worse and of more dangerous consequence
than they were whilst they remain'd crude,
as being hotter and more fierce, because
the *Moderator* is gone; so that it would
prove

prove much safer if the diseased took the crude Herbs, &c. for then they would have the innate Vertues, as well as the Vice; but after the common Preparations, which most Physicians and Apothecaries use, you must be contented with a nice Nauseate or Loathsome Medicine, in which the pure Essential Vertues are all, or for the most part, destroyed; for all Vegetations and other things, in which the Properties and Qualities of Nature are unequal, either by Nature, or rendered so by Artless Art, will be strong, and of a fulsome Taste, dull and heavy on the Palate and Stomach, &c.

And whatsoever is said here of the improper Preparation of *Vegetables*, and the Evils that come thereby, will in a more especial manner take place in the Spagyrical or Chymical Art, when it drives into the *Mineral Kingdom*; for all or most of the benigne Vertues or good Properties of Minerals are lockt up and captivated in the harsh Poysons and gross crude Bodies of *Saturn* and *Mars*, and their Birth and Generation is in the deep Bowels of the *Saturnine cold Earth*; where the Sun and Element have not so free Influences and Circulation through them, as they have on all *Vegetations* and *Fruits*; therefore they are far more harsh, hard and poysonous, than

those things that grow in the open Elements; neither are they in any degree so friendly and familiar to our Natures, as *Herbs, Fruits, Grains and Seeds*; therefore *Mineral Medicines* are of much more dangerous and fatal consequence than the others, if they be not prepared as they ought to be, that is, so as that the good Vertues be not destroy'd; for in *Vegetable Preparations* there does at best remain only a dull gross flatulent Body, which indeed has no power to cure, nor very much to hurt. But nothing is more dangerous and poysinous than ill prepared Medicines of *Minerals*: Therefore in Sickness I had rather fall into the hands of an unskilful *Gallerist*, than of a rash and ignorant *Chymist*, the last being much more to be dreaded than the former, though both are bad. And it is common with some that think themselves great in the *Chymical Art*, to take *Antimony* and other *Minerals*, and prepare them, and make Medicines, which are tenfold worse than when it was in its natural crude Body, as appears by its fierce poysinous operation; for before its Preparation a man might take forty, sixty or an hundred Grains without any manifest prejudice, but when it has passed the strong Sulpherous Fires and Calcinings of the

Chymists, their ten or twelve Grains will do the business, that is, purge and vomit, as if it would rend and tear Nature to pieces; and if any should take but half the quantity that might safely have been taken whilst it remained crude in all its parts, it would prove an infallible Cure for all Diseases, by putting a period to Life.

Whereby it undeniably appears, that the *Chymist* has not, as many falsely boast, by his Art digested or meliorated the terrible fierce Wrath and strong Poisons of *Saturn* and *Mars*, and preserved the blessed and most amiable Properties of *Venus*, *Jupiter* and *Sol*, which last endue all things, in which they carry the upper Dominion, with a gentle mild friendly Nature and Operation; but on the contrary, they render the poysonous Qualities more violent and intense; and the benign Properties in most Mineral Preparations are destroyed, suffocated and wounded by their fierce and improper Fires, and for want of Understanding in the time, so that the venomous Wrath becomes tenfold more fierce than it was before; and the chiefeſt matter they can boast of, is, That with much Art and Industry they have destroyed the good healing balsamick Vertues, and so enraged the poysonous Wrathful Nature, that a less quantity will do

in their business. But let them know, that all the Healing and Medicinal Properties reside in the friendly Principle, and in whatsoever Food or Medicine the amiable Virtue or balsamick Oyl is wounded, that thing thenceforth becomes abon iable; so far from deserving the Name of an Help or Remedy, that it is *a meer Nauseate to Nature.*

It is further to be noted, that all Medicines that are fierce, wrathful, poysonous, and unequal, in which the *benign Properties* are impotent, and the *fierce original dark Powers* so predominate that ten, twenty or thirty Grains, or a few Drops will affright Nature, and put her into an Agonious fit, are for the most part destructive to the Well-being and Health both of the Body and Mind; for they do incorporate with their Similes, and excite the lurking Poysonas in the Body, and put a further Dismayment on the weak Oyl and pure Vertues, the strengthening of which would be the right Cure. And it is a very great chance if any such rough churlish Medicines do any Cure, but altogether the contrary. 'Tis true, many perhaps many recover after such Physick, but that is no Argument of their excellency or safety. If a Physician should have at a time three

hundred Patients, one might safely pass ones words, That if not one of them took any of his Medicines, yet two hundred and fifty of them would recover; and yet should the *Physitian* in this case have the glory of Curing them all, when in truth they owe the benefit solely to the Mercy of God, and goodness of his Hand-maid Nature.

It is also to be considered, That there are some *Chymical Preparations*, as *Powders* and the like, that have no Purgative or Vomiting Quality, nor any other manifest way of working or altering of Nature, being no more sensibly felt than a crust of Bread after it is in the Belly. And these have been & are much cry'd up for the wonders they do: And in truth they are much to be preferr'd before the former uncorrected Poisons, which rend and tear the Body to pieces; for these, perhaps, do no hurt, and what good they do, I am not able to say; but most certain it is, that as many as happen to be well after the taking them, do attribute their Cure to these silent Medicines. However, this I will be bold to tell you, That in *Chymical*, and especially *Mineral Preparations*, it is a very difficult point, and I think, more than any mortal man can certainly undertake to perform,

To

To correct, allay and destroy the Venoms of *Saturn* and *Mars*, and at the same time preserve the more amiable and friendly *Virtues*, which are in their own Nature so very subtle, tender and fine, that every little Inconveniency or Violence wounds them; and the difficulty is hereby further increased, for that in what Medicine soever the original Fires of *Saturn* and *Mars* are destroyed or wholly annihilated, the *benign Properties* can no longer subsist; For where there is no *Fire* there is no *Light*; for the *Fire* is the *Father* of the *Light*, and all Life and Moveability stands in the *Poysonous Root*; therefore the Artist must not annihilate those *poysonous Principles* in *Nature*, for they are the every Original of every Life, but his work is to correct them, that the *benign Principle* and *healing Quality* may arise and tincture, or shine through them, that so their Strife may cease, and all the Properties incorporate and embrace each other, and so attain the *Unity*, and then such a Medicine will have power and vertue to tune the Discords of *Nature* into an *Harmony*, and allay the irritated Poysons in the Body, and so awaken and strengthen the dismay'd Oyl and fading *Vertues*, and so the Cure will be soon effected.

Thus it appears, that to take a crud
poysorous Mineral or Vegetable, and open
its gross Body, and correct the Venoms,
and awaken the good Balsamick Vertues,
that so they may predominate and tinge
the whole, is one of the highest and most
difficult Point in the Spagyrical Science.
But on the contrary, 'tis no great matter to
make a Devil, being half made already, that
is, 'tis easie to make a thing worse, but
hard to render it better; for its Vertues
cannot appear till the Poysons be modera-
ted, which must be done by the Artists
helping hand, which to do requires as great
Understanding as to obtain that wonder-
ful Thing, so much talk't of, but rarely,
if at all known or understood, viz. The
Grand Elixir or *Philosopher's Stone*; where-
as indeed neither this nor the other can be
attained by any humane Study, Learning
or Industry, but only by the divine Bounty
and favourable Mercy of the God of
Peace and true Love. But however, it
often comes to pass, that though the Me-
dicines be not prepared in Nature's own
way, nor so as to them naturally profitable
and Homogeneal, yet nevertheless the
Prayers of the Administer, and the Faith
of the Receiver, may and do often work
Wonders; for *Faith is able to remove
all Mountains.*

Mountains: Therefore many Medicines, though in themselves improper, have wrought great Cures, so great is the Power of Zeal and Faith, and sincere calling on the Name of the Lord, which is the only Universal and Infallible Medicine, and surest Port of Safety.

CHAP. XVII.

Of Sugar and Sugar-Candy, their Nature and Operation.

Sugar is of late Years become of almost universal use with all that have where-with to procure it, which proves of evil Consequence to most of them, especially *Women* and *Children*, who are the chief eaters thereof; 'tis in truth an excellent and rich Fruit, being indued with the King of all Tastes; for *Sweetness* is the best and richest Quality in Nature, being the moderator and qualifier of the *Bitter*, *Sour*, *Astringent* or *Saltish Quality*, both in *Animals*, *Vegetables* and *Minerals*, and from this amiable Quality doth arise all beautiful Colours, Smells and Tastes in Meats and Drinks, and other things, the

House

*M*house or Cabinet of the pure volatile and effe-
fential Spirits, the appeaser & qualifer of the
fierce wrathful Saturnine and Martial Fires ;
therefore in whatsoever things that sweet
Quality is impotent, the same become
fierce, wrathful and harsh ; if in *Animals*
they are ravenous and cruel, as *Bears*,
Lyons, *Tygars*, *Butchers*, *Souldiers*, *Wolves*,
Dogs, *Crocadiles*, *Pikes*, *Cormorants*, *Sharks*,
Vultures, and many others, both on Earth,
and in the Air, and Water, of monstrous
Shapes and hideous Forms ; if in *Vege-
tables*, as *Herbs* and *Fruits*, they are strong
rank and *poysonous*, and much more in
Minerals.

Nevertheless, if this sweet and so much
desirable Quality shall be too strong, so as
it were totally to captivate all the other
Qualities, as happens in *Sugar*, and many
other Fruits, then its good and amiable
Vertues are turned evil, for such are all
extreams of whatsoever kind in Nature,
and of bad consequence, if it be not pro-
perly mixed or incorporated and eaten
with other things, or by it self very spa-
ringly ; for many times the best things
prove as prejudicial to health as those of less
value, nay, more harmful to Health, because
they are more inticing. Thus the too fre-
quent mixing of *Sugar* with our common

Foods and Drinks, obstructs the course of Nature, heats the Blood till it becomes thick and putrified, whence proceed Stoppages of the Nerves, hindring the Passages of the Spirits, so that they become heavy, dull and impure, because the Blood cannot freely circulate; and these Evils do in an especial manner take place amongst Children, Women and Young People, who chiefly maintain the Confectioners, and are the great Devourers of Sweet-meats.

Few there be that are sensible, or indeed so long as they live intemperately, can be sensible of the mischiefs of improper Mixtures ; and as it must be confessed that Sugar in its own nature is one of the best Vegetables, so it must be affirmed, that as it is an Extream, or a thing unequal in its Parts and Qualifications, so whatsoever Foods and Drinks 'tis mixed withal, it inclines them to its own Nature, viz. to Inequality, if care and wisdom be not used ; and therefore is not to be used with eatable Fruits and Grains, as Wheat, and the like, nor with Milk, nor several sorts of Gruels and Pottages, for they are all endued with sufficiency of this Balsamick or Sweet Quality already.

Besides, the art that is used to make the Juice or thin Liquor of the Sugar-Canes into

into Sugar, does so alter and change it from its simple Original, that it becomes of another Nature and Operation, as is manifest from the different Tastes of the one and the other; for the Juice of ripe *Sugar-Canes* has a most delicate fine simple, and as one may say, innocent sweetnes, leaving behind in the Mouth no strong Taste or ill Relish, but every way perfect, and without offence to Nature, and a man may without weariness eat more thereof than he can of *Sugar*, especially of fine Sugar; but on the contrary Sugar after the first 2 or 3 Mouthfuls, doth not only leave behind it a nauseous strong Taste or *Hugo*, but also quickly tires the eaters thereof. And as the mixing of Sugar with the before-mentioned *benign Grains* and *Fruits* is improper, so likewise is it in vain to add the same to *Martial Saturnine* and *unripe Fruits* that are harsh, sour and bitter; for *unripe Fruits* can no more be made proper by mixing *mature Fruits* with them, than *Brandy* can be made wholsom Drink by mixing *Sugar* or *Sweets* with it; This you may perceive in the case of stale harsh *Bear*, you may mix *Sugar* with it, viz. such a quantity as will allay and hide the roughness and hardness of the Beer, as to the Palate, and make it go down some-what pleasantly.

pleasantly, but when it comes into the Stomach, (*Nature's Laboratory*) where she makes separation, then this *Sanguine* and *Martial* harshness will again appear in its own Form, and heat the whole Body, and generate the *Gravel or Stone*, if it find suitable matter : The same is to be understood in *Foods*; what Stomach will be satisfied after a whole Meal only of *Gooseberry-Tarts* made of young green Gooseberries made pallatable with *Sugar*? and so of all other things that are either unripe or unequal in their parts, and the reason is at hand, viz. because two *Extreams*, though never so cunningly joyned, cannot produce a thing of a middle *Nature* or *equal Operation*, and agreeable to *Nature*.

But here perhaps some will object, *If these good things, Sugar, Spanish Fruits, &c. must not be eaten, wherefore were they made?*

To which I answer; The Creator made all things for his own Honour and Glory, and made Man in his own Image, and endued him with divine & humane Wisdom, by which he might be able to chuse unto himself the better part; but this Eye of the understanding he hath put out, by suffering himself to be precipitated into all *Evil, Superfluity and Intemperance*; but the All-wise Creator did never command

mand mankind to encrease and make vast Quantities, viz. a thousand times as much more as is needful of any sort of eatable or drinkable things, and then oblige them to swallow them down their Throats for fear (forsooth) they should be spilt, or be counted useless, as if there could be any greater Spoil than that which spoils both the thing and the receiver, or as if it were not better to let a thing remain seemingly useless, than to abuse it to my own Destruction? the truth is, the original of most superfluous and pernicious Inventions, and also of such a prodigious encrease of Sugars, Spanish Fruits, Wines and Spices, have chiefly sprang from the hellish Root of COVETOUSNESS, being promoted for the sake of Gain, and to raise great Estates, and to live a rich easie superfluous Life, and not for any private or publick good; and as their ends were bad, so the effects prove no better. Some also will say, *We have need of them, and why should we bar our selves of those things?* And thus if there were an hundred Toys and needless Novelties brought into England more than there is, they would quickly find footing, and the People would quickly have as much need of them as they have of Tobacco, Brandy, Sugar, Spices, &c. And that we have no

no real need of any of these things is undeni-
able, since our *Fore-Fathers* lived not
only as well, but much better too, that
is, were stronger, lustier, longer-liv'd
and freer from Diseases, before the use of
such things, than their Posterity are since;
nay, many Diseases which we now-a-days
groan under, were not then known.

But yet for all this it must be acknowledg-
edged, as I said before, that *Sugar* is a
brave noble Fruit, and has its uses, but
chiefly as *Wine*, it ought to be taken and
used as a *Cordial*, or in a *Physical* way, and
not at every turn to be mixed with our
common Food and Drinks, as most do at
this day, it being one of the richest Juices
in the world, and therefore the fitter for
Cordials, when Nature wants such Re-
enruchs: but the too common use thereof is
of evil consequence, particularly all sweet-
ned Drinks and Foods do much forward
the generation of the *Gout*, and other Ob-
structions and Diseases in the Body, which
simple innocent Foods will prevent, if
Temperance be at any rate observed; but
if *Sugar* be now and then a little used in
Milk-Meats and *Pottages* for old People,
it will prove grateful and beneficial; for
of all sorts of People sweetned Foods are
best for the aged, and are least hurtful to
them.

Touching

Touching Sugar-Candy and Pan Sugar, I shall first describe to you how it is made, and then shall the more easily make it appear how improperly it is used commonly amongit us.

Sugar-Candy is made thus, First it is boyled as high as other Sugars, then they take this Syrup out of the Pans, and put it into an earthen Pot, and set it in an hot Stove, there to stand eight or ten days, in which time the fierceness of the fulpherous heat does Candy or coagulate it into an hard tough substance, and then you take it out from the Syrup, and put this Candy, or the hard lumps into the Stove again, but made two or three degrees hotter, where it must remain ten or twelve dayes longer, and then it is done.

There are two sorts of it, White and Brown, but they are both of one Nature and Operation, and the chief use that is made of either, besides spoiling of Childrens Teeth, is to several sorts of People as a Medicine, when they are troubled with Coughs, Colds and inward Stoppages of the Breast. Now Sugar-Candy, as to its Nature and Operation, is the same in the Radix as Sugar, from whence it is produced, only it is nothing so good, nor of so cleansing and opening a Quality as

Common

Common-Sugar, though the contrary is generally believed, but any man that wears Eyes in his Head, may from the before-cited method of its preparation easily perceive my Opinion to be true, for by that tedious unnatural preparation, and being made stronger of the Lime, that thereby it may more easily harden and coagulate. This *Candid Sugar* must needs becomes of in hotter Nature, and tougher Substance than the *common Sugar*, and consequently not so wholsom, especially for those People that are troubled with Colds or Stopages, for being by that way of preparing dried, hardened, and brought into an hard glewy tough Substance, of a slimyropy Nature, when it comes to dissolve, is naturally heats and stops the Passages, instead of opening them, causing Drought, &c. there being nothing more contrary and burdenson to Nature in such cases, than this very thing which is given almost as an universal Medicine to both Young and Old; and therefore ought by all wise People to be abandon'd; for all things in which the Sweets Quality is extream (in which respect Sugar is chief) do dull the Palate, clog and obstruct the Stomach, stop the Passages, destroy Concoction, spoil the natural Heat, making it weak and feble, beats the

Blood, and renders it thick, whence proceed dull and impure Spirits. Therefore all such things ought to be avoided by sound and healthy People, but much more by such as are already obstructed, except they intend to encrease their Maladies, which is often done by such improper means, it being a custom too general when any sick Disorder is on People, to make most of their Foods and Dranks sweet, that (forsooth) they may Run away the Cold, as they call it; never considering the evil Consequences of such things, which are as far from any Property to Help such Infirmitie, as Light is from Darknes; and only ~~Inn~~
~~Blindnes~~
~~Folly~~ have been and are the original of all such Customs and Inventions; for in truth, such as end themselfe infyaded with such Distempers, the best Food is thin brisk Gruels and Pottages made in the maner we have taught before in the Chapter of Gruels, &c. also good Raw Salads, with Bread and Oyl, but Oyl sparingly; likewise Bread and Butter and all sorts of lean Fond that are light of Digestion: And for Dranks Faste and Water, Water and Rheiish Wine, or Water and White-Wine, two parts Water and one Wine, or clear Imell Ale, with moderate Clothing and Exercise in open airy places, which will gradually cleanse the Passages, open all Obstructions, and soon remove those Evils.

It is further to be noted, That all sorts of *sweet Fruits*, as *Raisins*, *Figgs*, and the like, being frequently eaten by such People as are subject to *Stoppages* and *Colds*, does increase those Distempers, by heating the Blood and weakening the digestive Faculty and natural Heat, and generating evil Juices, except such Fruits are eaten sparingly and with *Bread*, which with such Fruits is to be preferred before any other things mixt or eaten with them whatsoever: Likewise there are various sorts of Drinks made by boiling Fruits in *Beer*, *Ale*, *Wine*, and the like, with various sorts of *Herbs*, *Roors*, *Seeds*, and *Druggs* of disagreeing Natures, and stoutly sweetned with *Sugar* or *Honey*, such Liquors for the most part prove of very evil consequence to Health; For no sweet Fruits ought to be boyled, neither for Food nor Physick; for Boyling does naturally evaporate and destroy the pleasing friendly opening Qualities, and sends packing the purer Spirits, as appears both by the Fruits after they are so boyled, and also the Liquor that they are boyled in, and the nauseous unpleasing Taste which remains in both, which is the Reason that all that use this way of Preparation, are forced to sweeten such Drinks with *Sugar* or *Honey*, or else they will not be

drinkable ; but if you take any of the before-mentioned Fruits raw, and bruise or stone them, and then infuse them in any of the said Liquors, especially in common Water, it will become sweet and pleasant, and far more opening and cleansing, and every way wholsomer : The same advantage you have when you infuse *Herbs* properly gathered, dried and preserved, and also *Seeds*, *Druggs* and *Roots*; and all such Drinks will have a pleasant Taste, and be wellcome to the Stomach ; but if the same be boyled, it will be altogether the contrary, as having lost their essential Vertues by the violence of fire ; for the pure volatile Spirits in all sweet lucious Fruits, are not only very powerful, but stand, as it were external, and on the surface, and therefore will not endure the fierce motion of the fire, as *Flesh*, and several sorts of *Martial* and *Saturnine Fruits*, *Grains* and *Seeds* will ; for in them the pure sweet vertues and spirits, are (as it were) lockt up under the harsh Forms and earthly Properties of the *Original Poysons*, and therefore cannot be brought out to manifestation, but only by the heat of the external Fire. These things ought to be consider'd and understood in all Preparations, both in Food and Phyfick, or else
therē

there will be but sorrey Diet and worse Medicines.

As for *Coughs, Colds and Stoppages*, (for which People commonly use *Sugar-Candy* and *Pan-Sugar*) the same are generally procur'd by *Ill-living, and Intemperance in Meats, Drinks, Exercises and Habits*, and also by eating and drinking too much in quantity, and things of a contrary quality, or improperly prepared. These things are the original Ialets of your *Colds*; nor do proceed so much from *thin Clothing*, as most imagine; for if the inside be sound and clean, then there is but little danger of outward Inconveniences; but the best way for such as are of weak tender Spirits and sanguine Natures, and indeed for all sorts of People to prevent outward *Colds*, and the Evils that happen through *thin* and *thick Clothing*, and by *Heats, Sweatings,* and the like, is to use themselves to change their Clothes often. As for Example; Such as stay in the House in the Morning to put on one sort of Clothes, and when they go out to put off their Coats and Waistcoats to their Shirt, and put on fresh cold Clothes; and then again in the after-noon or at night, when they stay at home, and have no occasion to go forth, to put off their Clothes they went forth in, and put on the

Others; which a little custom will make so easie, familiar and delightsome, and so refresh them, that such as use themselves to such change of Habits, will not be satisfied if they omit it : And for others who are subject to *Sweat* by their Labours, if it be Extream, and more than is usual, then let them at all such times put off all their Clothes, Shirts and all, and put on fresh Shirts and cold Clothing ; And for such as *Over-Travel* themselves, and are sweaty and weary, let them also put off all their Clothing, and put on fresh; but let both one and the other observe to sit still a little while before they either eat or drink. Also, when you change your Clothes, is to put on thinner or thicker, or when you put on New Clothes, which generally are warmer than old, you ought not to wear the thick or the thin, the new nor the old constantly, but to wear the new one day, and then on the Morrow to wear the old or thinner again, and so by degrees you may wear either without danger to your Health; for Nature, especially when weak will not admit of sudden alterations or changes, either inwardly or outwardly, without injury.

But some will be ready to say, That it is not only troublesome to change a Mans Clothes

so often, but also the ready way to prevent great Hurts by putting on cold Clothes when they are hot. And 'tis confess, this may at first seem very improper; but if the matter be better considered, our Directions will not appear either unreasonable or unwholesome; for does not every one, even the most tenderest People, and such as do often sweat a nights, and lie, ten, twelve or fourteen hours soaking themselves as in an hot Bath, yet every morning rise out of those close hot Beds, and put on cold Clothes, without any prejudice to Nature or catching Cold? And if so, why then should putting on cold Clothes, when they are up in the cold open Air (which is far more tolerable than the former) do them any prejudice? Besides, the putting on cold Clothes, provided they be not wet or damp, is so far from being an injury, than it is altogether the contrary, for this fresh cold Clothing shuts and closes up the Pores, and drives the natural Heat more central, which is the greatest security that may be to Nature, causing a lively briskness through the whole Body, sharpens the Appetite and helps Concoction, enabling the Natural Heat to withstand the attaques of outward Inconveniences: Is not this further manifested in Swimming, Wading,

and the like? Do not such Exercises wonderfully beget Appetite? which is for no other Reason but by the *Coldness* of the Water, which shuts the Pores, and forces the Natural Heat more inward, which does in a moments time digest Crudities and cleanse the Stomach from all slimy superfluous matter, which did dull and fur the Passages and hinder Concoction; so that you see what you fear as your greatest Enemy, is your chiefeſt Friend.

It is further to be noted, That *Figges*, *Pruens*, and also ſeveral ſorts of *Nuts*, as *Almonds*, and many other things of like Nature, that are the Producſtions of hot Climates, are not ſo agreeable to our *Northern Constitutions*, and ought not to be frequently eaten, or indeed not at all, except only with common *Bread*, or in a *Physical way in opening Drinks*. The Mifchiefs of eating ſuch Fruits alone, may appear by their effects, viz. the *Stoppages* and *Obſtructions*, *thick Blood*, *weak Joyns* and *Limbs*, and troubleſome *unnatural Heats* poſſeſſing all the outward parts, whilſt the more central are cold, whence proceeds *dullneſſ of Appetite*, and many other inconveniences, especially to *Women* and *Children*, who are the chief eaters of ſuch things, to the great impairing of their Health.

HHealth. The like is to be understood of *Green* and *Candid Gingers*, as also all sorts of *Conserve*s and *Preserves* that many of the more curious *Dames* stuff their own and their Childrens Paunches with; not forgetting the great quantities of the *Confectioners Hodge-Podge*, and the *Cakes*, the *Buns*, the *Ginger-bread*, &c. All which do wonderfully fur and obstruct the *Passages*, and generate *Crudities*, and indispose the Stomach, and prepare matter for the Regiment of Diseases.

Some may think or say, *That I talk after a strange rate*: But if they be so discreet and wise as to consider the *Natures*, *Ingredients* and *Operations* of the before-mentioned things, or consult either *Doctor Reason*, or their near Neighbour *Doctor Experience*, they will be of my mind. For there are as great Superfluities, Intemperances and Disorders committed in Meats and Drinks, as there are in Clothings, Houses and Furnitures, but the Mischiefs arising from the former are worse than those from the latter; for Excess, bad Preparations and improper Mixtures in Foods and Drinks, do an hundred times more injury to Health and Tranquility of Body and Soul, than the highest Extravagances in Ornament and Clothing; The

one being *external*, but the other *internal*; One is *seen*, but the other lies hid, and is felt to the disquieting of the Body and Mind; and as it is less Ornamental, so is it less excuseable; For what are Monuments that *Gittons* leave behind them? verily nothing but an *Ill Name*, as stinking as their *Carcasses*, weakly and diseased Children go curse their *Intemperances* and *Few Houses-of-Office*.

CHAP. XVIII.

Of the Four principal Tastes, or the Bitter, the Saltish, the Sour, and the Sweet Qualites, and their respective Natures.

Having occasionally in the fore-going Discourse several times mentioned the *Sweet Quality*, I shall here take leave to inform the Reader more particularly of the Nature of the four principal *Tastes or Qualities*, since the knowledge thereof will be very useful to all discreet Lovers of Health.

The *BITTER Taste or Quality* is the *Radix or central Fire in every Life*, whe-

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ther in Animals, Vegetables or Minerals, it hath the strong might of the Fire, whence ariseth the *Attractive Quality*, which draweth together the Water in the Air, and again dissipateth it, by which it becomes separable, distilling it self in drops and Showers. And if Men or other Animals be dignified with this Quality, then have they strong Attractive Faculties and great Heats, and consequently eat much, and are subject to *Wrath* and *Fiercenesſ*, especially if the Male Aspects and Configurations of the Stars and Elements be awakened; for then presently this bitter harsh furious Fire breaks forth, whence follows *Thunder*, *Lightning* and terrible fierce *Storms* of *Hail*, *Rain*, *Wind*, and the like; and if it gets dominion in the Hearts of men, then follows *War*, *Desolation* of *Countries*, *Burning* of *Cities*, *Devastation* of *Towns*, &c. Also, this Quality being incorporated with the pure spirituous parts or vapours of the Air, clothes all *Vegetables* with a pleasant lovely *Green*, but it does differ, some deeper, some more light, all according to the strength of the *Salmiral Virtue* in each *Herb* or *Tree*.

If this *Bitter Quality* be temperate, and dwell meekly in either Men, Beasts, or other thing, then it is a most friendly clearing

chearing Life therunto; for by its central and pleasant Heat, it dissipateth all Malignity and Evil Influences, is the cause of all Joy and the Root of Motion: Therefore men and all other Creatures in whom this Bitter Quality is strong, are brisk, lively, active and nimble; so *Vegetatives* wherein the same doth bear sway, are powerful Openers of all *Obstructions* in the Body, of which the Antients seems to have been sensible, by their attributing opening cleansing Vertues and Qualities to *Bitter Martial Herbs, Seeds, Fruits and Grains.*

It is most true, that this is a powerful Quality, and when it is temperate in any Creature, causeth a pleasant *Noise* or *Emotion*, which in men we call *Laughter*, in other things an *Elevation of Spirits*; and when the *Astringent, Sour and Sweet Qualities* do equally incorporate, gives the brisk lively *Taste* to all Food, which renders it not only pleasant and delightful to the Palate and Stomach, but affords a profitable Nourishment that will never tire the Eaters thereof, being soberly used; For Equality and Concord maintain their like Properties, both in the Body and Mind.

But this *Bitter Spirit or Quality* hath likewise in it another Species, viz. a *Fierceness & Wrath,*

Wrath, which is a terrible furious Spirit, and the House of Death, a Corruption of all good, and Destruction of the Life in Body; for if it be too much elevated in Man or Beast, then it presently enflames the central Fires, whence proceed cruel Burning Feavers, and other acute Mortal Diseases; for this Quality is the principal Mother and kindler of the hot poysitious Fire in all Elements; and when it too violently predominates in any *Herb*, *Fruit*, *Grain* or *Seed*, they are strong, fulsom, hot and bitter, not fit for Food, nor indeed for Physick, without skillful Correction; but if a wise Artist takes them in hand, that knows how to allay their fierce Martial Poisons and hot bitter Fires, then they prove excellent Medicines; and if any shall mix such *Herbs* with their Drinks or Foods, as some do unadvisedly, by infusing of *Wormwood*, or the like, in Beer or Ale, letting it lie too long, till it becomes almost Rotten, by which means the volatile Spirits become suffocated, then such Liquors will be apt to awaken the bitter hot fulsom Qualities, and prove hot and unpleasant, and send dulling Fumes and Vapours into the Head, prejudicing both the *Eyes* and *Brain*. Nor can the wisest Cook make proper and agreeable Foods or Drinks.

Drinks of any thing in which either of the four Qualities are extreme; indeed they may by various mixtures palliate and hide the Excess, and for the present render them pleasant to the Palate, but when the natural Heat of the Stomach comes to separate them, there still remains a Tongue of the old Relish, and they afford neither a firm nor good Nourishment; and should any person be confined but a moneth to live only on them, he would perfectly loath them, which is a demonstration that they are not natural and wholsome.

The *SALTISH* or *ASTRINGENT* Quality is the very original matter of every Creature in the four Worlds, it attracteth or naileth all things together, 'tis the Vestment of the Spirit, and the true Cloathing of Life in all things, whether *Animal*, *Vegetable* or *Mineral*, an harsh drawing Property, which encompasseth and encloseth the Life, Spirit and Power of every material Being, whence proceeds the Shell or Body, which serveth to preserve the more essential parts from being evaporated, suffocated, or otherwise violated: Thus if the Skin, Shell or Body of any thing be any ways hurt, then presently the most essential parts are disturbed, and

the Spirit of Life suffers, and becomes wounded, it being the first and the last in all things; and when this coagulating or saltish Quality is temperate in any Creature or Vegetation, being equally incorporated or mixed with the Bitter, Sour and Sweet Properties, it renders it benign and pleasane, and operates in number, weight and measure; for 'tis this sharp Quality that gives that delightful pleasurable Taste in all Meats and Drinks.

But if this Astringent Quality be too highly exalted, if it be in humane Nature, it becomes a terrible Fiercess, and inflames the bitter Root or Fire, whence are engendered in the Body Diseases of a tearing stoney Wrathful Nature, as the Gravel, Stone, Gout, Palfies, Agues, &c. or if it happen to be enflamed in the Water, then it engenders Scabs, tedious Sores, Small Pox, Leprosies, Dropsies, and the like; but if it be violently enkindled in the Sweet Quality, then follows Consumptions, general wastings of the Radical Moisture, Plague Sores and great Pox; or if enflamed in the Sour Property, then the Palate forfeits its Taste and good Relish, thence arises Loss of Appetite, Stoppages, sour Belchings and Vapours, Windy Diseases, and cruel Obstructions of the Stomach and Phlegmes: And when

this

this Inequality happens in any sorts of Foods or Drinks, then they are *astringent*, *harsh*, *sour*, *sharp* and *unpleasant* both to the Palate and Stomach, binding the Body, and generating the *Gravel* and *Stone*, and various other Diseases, according as it finds matter in each Constitution. And though *Cooks* and others do by their divers Ingredients and improper Compositions hide or captivate this harsh Saturnine Fire, so that it cannot be felt, or very little tasted on the Palate; nevertheless when the natural Heat of the Stomach has made separation, then the aforesaid ill Juices become manifested, and exert their harmful Operations and Effects, as all may know, if they will but give themselves the leisure and heed to observe it. For Example, Take any kind of harsh astringent Fruits, and allay them with *Sugar*, *Spices*, *Spanish Fruits*, *Flower Butter*, *Milk*, or any other Balsamick pleasant things, and make it up together for Food, as in *Pyes*, *Tarts*, and the like, then make your whole Meals thereof for several days together, and you shall certainly find an *unpleasant sour* *kecking* or *qualmish gnawing* or *griping* at your Stomach, as if it were always unsatisfied.

The *SOUR Quality*, when it is moderate, opposeth

in any Creature, or other thing, then it opposeth all Extreams, both of the *Bitter*, *Sweet* and *Astringent Properties*, being of a cooling refreshing nature and operation, it makes an excellent temperature, giving a most pleasant Taste to all sorts of Food, causing them easily to ferment and digest, so that they become, as well the most pleasant as the wholesomest of Foods, being a quick lively powerful Quality, the true Habitation and delight of the pure Spirit; but if this Quality be too weak in any Creature, then they are dull, sottrish and heavy; if in Foods, unpleasant, and apt to cloy both Stomach and Palate; but when it is too highly elevated, it engenders Sadness or Melancholy, causing a stink, or Putrifaction and Rankness in all Animals and Vegetabls.

The *SWEET Quality* opposes the other three, being an amiable, blessed and pleasant Property, comforting and refreshing every thing; 'tis an *Affwager of Wrath* and *Fiereness*, a *Calmer of Storms* and *Tempests*, and gives all things their pleasant and friendly Look, affords the pure spirituous fragrant Taste in *Vegetables*, whose fair, yellow, white and ruddy Colours do all from hence proceed; 'tis a Glimps of

the divine Ray, a Qualification of Love and Mercy, the sweet Salace and Joy of every created Being; and when it is temperate and moderate in any thing, bearing a gentle sway over the Martial and Saturnine Properties, then such Creatures are Sanguine, of friendly Dispositions and Temperatures, of tractable humane Inclinations, and all Meats and Drinks in which it does a little predominate, are endued with Concord & Equality, as Bread, Milk, mild Ale, Beer well brew'd and fermented, Cyder, Wine sufficiently allay'd with Water, &c. such Foods and Drinks do by consent administer a proportionable Nourishment by equal Portions to all parts of the Body; for this good Quality does sweeten and allay the bitter hot Fires of Mars, and opens all the doors of the Melancholy Astringent Chambers of Saturn, by its friendly Influences.

But still this amiable Property doth contain a fierce wrathful Poyson, which is the Root and very Center of every Being; for if there were no harsh nor fierce wrathful Fire, there could neither be any Light or Love, and when this lurking Poyson is too violently kindled in the bitter Quality in the Element of Water, then it engendereth many Disorders, as bochty Sores and Leprosies,

Leprosies; which quickly corrupt the Flesh; but if it be kindled by the heats of Mars, then it infecteth the Element of Air, and occasions a sudden and spreading Plague, that corrupts all in a moment. So when this Quality shall too violently bear sway in Foods and Drinks, they thereby become heavy and dull, apt to clog both the Appetite and the Stomach, hot in operation, making the Blood thick and sharp, and consequently the Spirits impure, the Senses stupified, the Understanding clouded, the Joynts loaded with pernicious Juices, &c.

By all which it appears, that whensoever any one of the four Qualities before-mentioned, does too violently predominate, or is inflamed, it presently kindles or awakens the hot bitter astringent Poysons, whether it be in Animals or Vegetables, so that the central Fires which lay hid or captivated in the sweet Oyl begin to burn fierce, and appear in their own Form. Most People tht enjoy Riches and Plenty may know this by their daily experience, as when they have drank freely of Wine or strong Drink, doth it not first too violently burn up and waste the sweet Oyl and pure volatile Spirits? its either by Evaporation or Suffocation, and thence follows excessive Heat, so that all the Body burns with a burthen som

burthen som and unnatural Flame ; where
 as before the intemperate drinking of such
 unequal Liquors, all the Body and Mem
 bers were cool, brisk, and full of Life
 and Pleasure ; yet the same fierce ~~wrathful~~^{to} ~~central Fires~~^{the} were then *as strong* and *power*^{and}
ful, only they lay hid or captivated in the ~~all~~^{central} ~~sweet Oyl~~^{one}, and pure *spirituous parts*, which one
 is the *Moderator* of those *central Fires*, but alter
 when by Inequality or disorder that ~~sway~~^{rate} ~~Oyl~~^{its} or *Humor Radicalis* is wounded, then these
 original Poysons appear, and mani
 fest themselves in their fierce Forms and Har
 Natures, which so long as the good Ve
 tues were strong, they could not do; for Dri
 these four *Qualities* are set in opposition to equal
 each other, that thereby the fierceness of them does
 each may be temper'd and mitigated, the sym
 so all Creatures, *Animals*, *Minerals* and their
Vegetables might be brought to a fit tem
 perature, by the embracing and incorpon and
 ting of the said Qualities each with other Light
 for the sweet Quality opposeth and modi
 rateth the fierce Elevation of the Bitter Tem
 Astringent and Sour, and maketh an Hm then
 mony, resulting from them all; and the con
 four Quality opposeth the fierceness of the her
 bitter, sweet and astringent, beirg the whe
 cooling and refreshing Life; So again the Feli
 saltish or astringent Quality makes an ex
 cellen

excellent Temperature in the bitter, sweet
and sour, as the bitter Quality opposing
the excess of the other three, reduces them
to Equality, making them more pleasant
and gentle in their operation. Therefore
all sorts of Food and Drinks, in which any
one of those Qualities are too highly ex-
hauited, become unequal, and the predomi-
nate quality presently incorporates with
the *Senses* in the Body, and thereby dis-
compose it, destroying the Health and
Harmony of the parts. But on the
other side, all mean simple Meats and
Drinks, in which the Properties are near
equality, and have no manifest Taste that
does too violently predominate, do by
the Sympathy embrace and incorporate with
their Likenesses in the Body, equally distri-
buting proper Nourishment to all parts
and Members, which makes the whole
Lightsome, full of Joy and Pleasure; if
this were understood, a little practice of
Temperance would make many loathe
themselves for their Disorders, and their
continual affronting of Nature, causing
them to lose that simple innocent Way,
wherein she delights to walk to Health and
Felicity.

C H A P. X I X.

Of Drinks, and particularly of Canary.

I Now proceed to speak of the most usual Drinks at this day used amongst us especially such as are esteemed most Cordial, and prescribed many times in a kind of Physical way for Diet, or in order to the preventing or remedying of Diseases and because the Richest of our Drinks *Canary*, I shall begin with that.

CANARY (commonly call'd *Sack*) is a brave noble Juice or Cordial, one of the most excellent Drinks in the World far transcending any *Cordials* prepared by the Apothecaries, or any Juice which the best of Flesh affords; the same being enriched with the *choicest Vertues of Wine* being too rich for common Drink, nothing more cherishing and reviving than taken on special occasions, when Nature doth require a Recruit; and indeed the intent of those that first brought it into *England*, was for no other use: Therefore the first Ingrossers and Buyers

thereof were Apothecaries, who sold it again to their Patients in small quantities, as by the Advice of Physicians, which then was of good use for the comforting and chearing sick weak decay'd People, it being endued with a brave Balsamick Body, yielding abundance of pure subtle Spirits; its predominant Quality stands in the Sweet Body, therefore ought not to be frequently drank in times of Health, its Vertues being too great for common use; for that which is extraordinary good in season, may prove of ill consequence when used unseasonably; for the common use thereof dulls the edge of the Appetite, weakens the natural Heat of the Stomach, and spoils the Concoction, and for that reason a very little will satisfie those that drink much of this Cordial Liquor; besides, it replenishes the whole Body with superfluous Humours and evil Juices; for all sorts of Wine are Extreams, especially Sack, and though it exceed in the best Property of Nature, yet the frequent use of such high graduated Drinks may prove as prejudicial to the Health and Strength both of the Body and Spirits, as things of meaner Vertues, nay, much more harmful; for all Extreams, or things in which any Property of Nature is too highly advanced,

ought to be taken very sparingly, and as
Physick rather than Food.

'Tis a dangerous Error to imagin (as
most People do) That the sweeter and richer
Drinks and Foods are, whether simple or com-
pound, so much the better or stronger Nourish-
ment they shall afford. Whereas the clean
contrary is true, for nothing can maintain
the Body and Spirits in good Health and
Tranquility but such Meats and Drinks as
are simple, and nearest the Equality. For
Drinks wherin the Spirit is predominant,
if not taken very seldom and sparingly,
are apt to destroy the action of the Sto-
mach, and to incorporate with their similes,
viz. with the pure natural Spirits, and
balsamick Vertues in the Body, causing
them to burn too violently, so that an
evaporation or suffocation of them follows;
therefore although whilst such spirituous
Drinks are in operation, all the Spirits of
him that hath drank, are in an hot Rage or
Tumult, and he forgets all Sorrow, Mo-
desty and Temperance, and by the awaken-
ing an unequal Motion of the Spirit, skips
like a Wild Asses Colt, and Sings and
Rants, and becomes brisk and Jolley, and
in his own floating Imagination *a Great KING;*
yet when a little Sleep has
quell'd this Tumult and dissolv'd these
Fumes,

Fumes, you shall find the poor Creature with much fewer Spirits and less Oyl in his vital Lamp, than he had before the Merry Carrouze, and he is weak, and faint, and searish, & goes trembling, & looks as dejected as a conquer'd City; which shews what Spoil and Waſte, what Havock and Desolation the strong spirituous Liquor has made upon his natural Spirits; and this is a ſure Demonſtration, which all true Topers cannot but ſubſcribe to and conſirm from their own wretched Experience.

Moreover, all Rich ſweet Wines and Cordial Liquors, if frequently drank, though not to the degree of disturbing the Brain, do yet heat the Blood, and put it into a kind of disorderly ferment, and ſet the Gate of Venere open, and makes Men too Effeminate and Women too Salacious, being not at all agreeable to our Northern Conſtitutions; therefore if healthy People will drink Wine, they ought to allay it with Water, and then it makes a Drink more equal and more wholesom, viz. two thirds Water and one Wine. And for ſuch as are weak, ſick and fainty, if they would have stronger Cordials than our own Country affords, let them drink ſome Wine, which is the choicest of Cordials, and higher graduated in Nature than any other Liquor that

that can be made by Art; but if Men and Women addic^t themselves in health to guzzle down the Richest Wines daily, as many Thousands do now a days, what must they have for Cordials in their Sick-nels? for their Bodies being so habituated to *Wine*, that will have no operation to help them. Shall they take *Brandy* and *Rectified Spirit of Wine*? Alas! this too they have already made their common Drink, and *Wine* is long since become too cold for their destroy'd Stomachs, even when they are in the best Health they are capable of; and *Brandy*, *Rum* & *Usquebaugh* are scarce able to furnish out so much warmth and activity to the natural Heat as to digest a small Dinner: Now when such People come to be sick, (and to be sure long they cannot continue well) what *Cordial* shall be prescribed for them? I believe the learnedst Doctor in *Europ* cannot tell, unless he should make them swallow two or three Ladles full of scalding *Lead*, boyl^{ing} *Pitch* or flaming *Brimstone*: They are at the end of Nature, and therefore cannot arrive any higher; for those that drink strong *Ale* and *Beer* in *Childhood* their Nature shall require *Wine* in their *Middle Years*, and *Brandy* in *Old Age*; for Nature as it grows old, becomes weaker

and colder, and so requires more hot spirituous Drinks ; and therefore Wine and such strong Liquors are drank with most advantage by the Aged.

And if Children and Young People be used commonly to drink Water (which will be most for their Healths) then Small or middle Beer or Ale will be as cordial to them, and warm and comfort them as much in their middle Age, as Wine will, that drank strong Ale or Beer in Youth. And to speak truth, no sort of Drink does maintain the Spirits and natural Heat in such vigour and Strength as mean Liquors, viz. such as are of the middle Nature, or nearest the Temperature, viz. good Water, or well-brew'd Ale or Beer of a middling strength, or Wine alloy'd with Water, as aforesaid. But now, most are grown to that degree of Blindness, Excels and Folly, that nothing will give their voracious Desires & greedy Paunches satisfaction, but such Drinks as are strong, hot and unequal in their parts, which indeed is like themselves ; for ever since man hath suffered his desiers to enter into Discord, he cannot but desire such disagreeing meats & drinks, for every Like desires its Likeness, & is its highest Joy ; Inequality begets Discord, & Concord, Peace. Therefore all plain simple Meats and Drinks, are for certain

certain of the greatest strength and vertue, and the only maintainers and continuers of Health and long Life. And English People have need of no other or better Drinks and Cordials than may be made of our own *Seeds, Grains and Fruits*, as *Ale, Beer and Cyder*, which may be made to what degree of strength and goodness you please; and being well prepared, are far more agreeable to the Constitutions of English People, than the Liquors that come from other Countries.

But all thick strong *Ale* and *barsh, bitter, or stale, strong Beer*, is very injurious to the Health, as also *Double Beer*, which is now a fashion, but never invented by Philosophers. The common drinking of such Drinks does strike at the very Sinews of Health, being much worse than *Wine*, especially than *Wine* and *Water*, which is a commendable clean healthy Drink, that *begets Appetite, cleanseth the Stomach, Purgeth by Urine, and is endued with many excellent Faculties*, and if it were the Growth of our own Country I would commend the use of it to my Country-men, but being a dear Drink, and therefore not *Come-at-able* by the middle or meaner sort of People, I shall forbear to speak any thing more of its Vertues, only I advise the

Physitians

Physitians and Apothecaries to use and prefer *Wine*, especially right Rich *Racy Canary* as their best and general *Cordial* in times of Disorder and Sicknes; and do commend all People in general, to that brave mild friendly Drink, viz. *Ale*, made and brew'd according to our Directions in the Book, entituled, *The Way to Health, Long Life and Happiness, &c.* there also you will find an account of the Vertues and Vices of *Bier* and common *Ale*, and which is most agreeable to Nature and best to preserve Health.

C H A P. X X.

Of Sherty.

SHERRY (by many here in *England* call'd *Bristol-Milk*) is a fine *Cordial Wine*, as good for common drinking as *Canary*, but nothing so Rich; being mixt with *Water* it *begets Appetite*, helps *Concoction*, *cleanseth the Passages*, and *purges more by Urine than Canary*, neither is it so apt to weaken the Natural Heat, nor lead the Lovers thereof into *Consumptions*; but as it is a strong Wine, and heady, discretion and Temperance ought to regulate the use of it; for being too frequently drank, or in too great Quantity, it may proye of ill

in consequence : To which purpose, most of those Observations we have made upon *Canary*, may also conveniently be referr'd unto this sort of Wine. And though I am forced to use *Repetitions* sometimes for the Readers sake, I take no delight therein for my Own.

C H A P. XXI.

Of White-Wine.

VV *Hite-Wine* is a braye clean brisk Drink, if moderately taken ; it *begets Appetite* and *purgeth by Urine* ; yet it contains two Qualities that are not friendly to nature, especially if frequently drank, viz. *Heat* and a *keen Sharpnes*, whereby if *Temperance* be wanting in the Drinkers thereof, it will quickly kindle and irritate the central Fires of *Mars* and *Saturn*, which will not only indispose the Body and Spirits, by putting them into an unnatural flame ; but in some Complexions generates an hard gritty matter or substance both in the Reins and Bladder : Therefore this, as well as the other *Wines*, ought to be well allay'd with *Waser*, which will

will bravely moderate cool and sweeten the hot sharp Properties thereof, and bring them near the Equality ; and then, *viz.* when this sort of *Wine* is thus allay'd, *Two* *shirts* of *Water* to one of *Wine*, it is one of the best Stomach-drinks that I know ; for it powerfully helps Concoction, washes and cleanses all the Passages and Vessels, and begets Appetite, and gallantly purges by Urine.

But if too frequently drank alone, as the custom of most is, then it heats the Blood and fumes into the Head, and after a little custom of drinking, is so far from being a *Whet*, (as our Tavern-haunders, to excuse their Morning-Debauches, call it) that it dulls the edge of Appetite, and hinders Concoction, and breeds the *Stone* or *Gravel* by its sharpness and heat, and yet at the same time purges powerfully by Urine, by reason of its pure thin spirituous and balsamick Vertues, but notwithstanding that Torrent of Urine, it leaves behind it an hot harsh or gretty Substance, which in some Natures or Complexions doth generate an hard stoney substance ; and indeed all sorts of Drinks or Foods in which either heat or sharpnes doth predominate, are not proper nor Healthy to be frequently drank or eaten ; for all such things do by degrees awaken and strengthen their like

like Properties in the Body, stealing on them, as it were, insensibly, till such matter hath gotten strength, then presently they put Nature into an unequal Motion; for which cause all *Old Wines*, (which some so much love and commend) are injurious; for the longer any Wines are kept after they are fit to drink, the clearer, sharper, brisker and hotter they become; for length of time does, as it were, digest or waste the sweet balsamick Vertues, by which they become more sharp, harder and nearer to the strong original Spirit: Therefore all *Old Wines* and *Stale Drinks* do more heat the Body, and sooner irritate and awake the natural Heat, than New; it being a grand Error for any to imagine that *New Wine* or *Ale* is not so good or wholesome, or does not afford so proper a Nourishment as *Old Wine* and *Stale Beer*; for indeed the former is far to be preferr'd before the latter; for the milder, sweet and friendly any Drink is, the more true Nourishment is affords both to the Body and the Spirit; and the Reason why such Liquors do not so soon and so much heat the Body and irritate the Spirits, is because *New Mild* or *Sweet Liquor* contains more of the balsamick Body, which does qualify, and as it were captivate

captivate the fierce original Spirit, so that it can hardly be tasted or perceived. Not but that in all New or Balsamick Drinks, whether *Wine* or *Ale*, there is contained a far greater quantity of Spirits than in *Old Wine* or *stale Beer*; for the more gentle and the sweeter any Liquor is, the more Spirits it contains, as all that are versed in Distillations well know; for such as make Spirits of *Mault-Drink* do always distil *Ale*, not *stale Beer*. And so in boyling strong sweet *Wort*, it shall waste more in quantity in one hour, than *small Wort* will in three; And wherefore is this? Only because the strong sweet *Wort* has a greater Body, mild, friendly and Balsamick, containing a larger quantity of pure Spirits, that will not endure the Violence of Boyling without Evaporation.

Likewise, the older any sort of Drink is, the leaner it becomes; for as the sweetness digests by length of time, so the original hot fierce Spirits seem not only to be more in quantity, but stronger too, but it is not so, only the sweet pure Body or friendly Quality is weakned or digest-ed by long keeping, which was the *Allaver* or Moderator of this hot Spirit.

quart of *New Ale*.
than a quart.

stale Beer that was originally
contains more Spirit for a

of like strength and sweetness; the same is to be understood of *New* and *Old Wine*, and other Drinks. For which Reasons we conclude *New Wine* is far more wholesome, healthy and agreeable to Nature than *Old*; And *Ale*, when well-brew'd, and according to the Rules set down in our *Way to Health, &c.* is to be preferred before much boyled or stale Beer, and so of other Drinks, especially by all such People as are subject to the *Stone* or *Gravel*, who must observe to drink mild gentle friendly Liquors, that are neither sharp, keen nor hot in their operation, as *middle Ale*, *Water* and *Wine*, and *Water*. The same Rule they ought to follow in their Food; for some sort of Victuals are altogether as apt to generate the *Stone* and *Gravel* as any sorts of Drinks, if not more; Therefore all such Foods and Drinks as are of a middle Nature, and nearest the Simplicity, are always safest, as to Health, and for preventing all kinds of Diseases.

CHAP.

Chap. XXII. **Of Rhenish Wine, its Nature and Operation.**

This sort of Wine is a kine to White Wine, but more substances a brave Noble Juice, an excellent Cleanser of the Stomach, whereby it begets Appetite and helps Concoction. Nevertheless it is endued with an hot sharp Quality, which when the same is too plentifully drank, heats the whole Body, and is apt to precipitate the Drinker thereof into Feavers; and as for such as by their Complexions are any thing subject to the Stone, it will help forward the generation thereof; for though this Wine doth naturally purge by Urine, yet there is in it an hot or harsh Quality, that heats the Blood and congeals the Humours with a *Saturnine* or gretty Substance; for all sorts of Drinks and Foods in which the hot sharp Quality does predominate, are friends to the generation of the Stone and Gravel. But as every thing has in it a latent Poysone, and yet carries always above it's own Antidote, if wisely managed; so

if this sort of *Wine* be discreetly mixed with *Water*, and drank only with Food, or when Nature requires, then it will prove one of the best sorts of Drink, not only to ~~heighten~~ *Appetite*, help *Concoction*, and cleanse the *Stomach*, but also prevent the generation of the *Stone* and *Gravel*; for this Drink does *Purge by Wine*, as much, if not more than any other. The truth is, all sorts of *Wine* drank in Health, ought to be allay'd with *Water*, or otherwise taken very sparingly; for there must be a sympathetical agreement between the Meats or Drinks and Nature, both in number, weight and measure, or as near as may be, or else the Tranquility and Health of the Body and Mind cannot be continued; but such as are ill or faintish may drink now and then a Glass of intire to great advantage of their Health, being the best of *Cordials*, if used with discretion.

As for *Old Hock*, a sort of *Rhenish*, of which some will now and then boast, that it is twenty or thirty years old, I will only say, that then it has been kept seventeen or twenty five years too long. The keeping of *Wine* to that Age was only to gratifie *Comcoit*, *Vanity*, *Ostentation* and a drunken *Humour*, and to offer the greater violence

Violence to Nature; for how improper all such very stale superannuated Wines are, we have mentioned in the last Chapter. And If People would be but so kind to themselves to observe the Distempers of their Bodies, and what feverish Heats they labour under after the drinking of such stale Liquors, they would certainly for the future forbear them.

CHAP. XXXIII.

Of Claret, its Nature and Operation.

CLARET is a good Stomach-Wine, of a brisk heating Operation, the moderate use thereof helps Concoction, and begets Appetite, but it purgeth not so much by Urine as White-Wine, being of a rough or harsher Nature, but of the two more agreeable to English-men's Stomachs; if healthy strong People drink frequently of this Wine, 'tis apt to make them fat, pregiomatick, especially such as therewithall little Exercise, as Gentlemen, Citizens, and the like; for no Creature Man or Beast will be fat, except they be given up to idleness and Superfluity; 'tis true, some People, and some Beasts

Beasts will with the same Meats and Drincks
be more full and fleshier than others, but
not fat; Others that use Exercises, and
but ordinary Food, seem to be fat, but for
the most part the same is a Distemper, as
watry dropical Humors, which in some
puff up the Members and swell the Body;
but the chief reason Claret-Wine makes
Gentlemen, Citizens, and the like, fat,
is for want of Exercise, and by its agree-
ableness with the Stomach, which sharpens
the Appetite, and opens the Vessels by its
rough harsh quality, whereby they are in-
ticed to eat great quantities of fat rich
Foods, and so passing their time without
due labour, they become over-grown with
Fat, like cram'd Canons (their belov'd
Dish) or wine in a stye.

Yet it must be acknowledged that
Claret is the best of Wines, for those that
eat abundance of fat Flesh and succulent
Foods, for by its rough keen quality
digests and prepares such oily Foods
many of our English Diseases too frequent-
ly gormandize, which no other
quors cannot do, as few men of the
like; for this causeth many that eat such fat
Foods and Sauces made with Butter, to
much desire brisk spirituous Drincks, and
ing that such Liquors do not digest them.

But

But yet they are to know, that the frequent use of such Drinks will weaken the natural Heat, so that by degrees the Appetite of such People grows dull, and the Vessels of the Stomach are contracted, and then their Stomachs will desire still more and greater quantities, and to drink them oftner, till at length Health is utterly subverted, and Nature debilitated; for (I cannot say it too oft) the frequent use of all spirituous strong Liquors, being not equal in their parts, do in a little time beget the like Inequality in the Elements of the Body, and instead of preserving Health destroy it; for there cannot be a better thing than a glass of Claret, or a dram of Brandy, or the like, now and then when People have eat too much in Quantity, or Foods too fat or gross in Quality; but I know no necessity for those Spurs and Helps, except to such as lead idle gluttonous Lives, but for others who feed on plain simple Foods and middle Drinks, and use proper Exercises, and keep within the Bounds of Moderation, they shall have no need to drink a glass of Claret before Dinner as a Preparative, nor a dram of Brandy after for a Restorative of their natural heat, to help it concoct their simple natural Foods; for such innocent

natural Diet will maintain the natural Heat in great Vigour, especially if the friendship and advice of Temperance be observed; but if Temperance be wanting, then the necessity which men do thereby bring upon themselves by drinking of Claret, does sufficiently revenge it self upon their Bodies as well as Purses; for it bears the Blood, sends Fumes up into the Crown, destroys the vigour of the Natural Heat, awakens the central Fires, makes the Stomach (by its continual use) flat and dull; by which means, Drinkers of this Wine can fast long, neither can they eat heartily with Appetite, except they do fast a considerable time, which gives a further occasion to a phlegmy Faintness, which many of its common Drinkers are subject unto; for those Persons that are of the Phlegmatick-Melancholly, Phlegmatick-Sanguine, or Phlegmatick Chollerick Complexion, if once they get the habit of drinking this sort of Wine, though they do not well love it, yet their Nature will seem to require it, so that if their Pulse be but strong enough, they must have a Glas or two or three before Dinner, to clear their Stomachs of that gross slimy matter which their Over-Nights Debouches, or superfluous Evening Draughts have occasion'd and left behind,

and

and four or five Glasses at Dinner, as a spur to force it down, and five or six more after Dinner, with a File of Pipes of Tobacco to help Concoction.

This is the Trade which some Gentlemen, and too many Citizens drive, which not only wastes their Estates, and destroys their Health (which is the greatest Enjoyment in this World) but also clouds their Intellects, stupifies their Senses, destroys that true natural Pleasure of eating and drinking, which is one of the greatest where Health is, and a well-prepared Appetite, joyn'd with a clean Stomach, free from Obstructions; for he that has a full-spread Table every day of various sorts of Rich compounded Foods, with strong Drinks and Wine, is a Thousand times more weary and glutted with it, and hath nothing of that pleasure which the Poor Man (who eats his Bread and Cheese in the shade of his Brows under an Hedge) enjoys.

Nothing so much cloys and oppresses the Appetite and Stomach as always to have varieties of Flesh and Fish, compounded Sauces, Puddings, Pyes, Broths, Bisques, Olio's, and the like Extravagant Furniture of Gluttony, enricht with East and West-Indian Ingredients, and follow'd with heaps of Sweet-Meats and Injurious Fruits, and other Kickshaws.

Kickshaws. This all that use such Intemperance, may know by their own woful Experience, and by the great number of Diseases, they do through Wantonness contract, and yet (their Brains being sunk into their Bellies, and their Understanding buried in the Ordre of their swelling Paunches) they have not the wit to consider it, but finding their Stomache dull, weary, and apt to loathing, never thinking of the true cause thereof, will needs go about to mend this defect of Appetite by invenched New Dishes, and more Painans Spices, and greater variety of Compositions, foolishly imagining thereby to cure all, as if they would quench Fire with pouring on Oyl; for too much of this was indeed the original cause of their Grievance.

Therefore let all men that prize the Health either of their Bodies or Minds fly such Excesses, and the Pomp of Gluttony as they would do the Pestilence; and for such as have a desire to drink of this charming ruddy Wine, they ought to allay and mix it with Water, Two sheras Water and one Wine, but if you drink it commonly or frequently, then three fourths Water and one Wine, will be enough, which will be an excellent Drink to beget Appetite and cleanse the Stomach; it also purges powerfully

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by Urine, cools the Body, makes the Blood thin
and fine, whence proceed brisk lively Na-
tural Spirits, Senses, Intellectuals, Dispositions
and Inclinations.

CHAP. XXXIV.

Of Cyder, its Nature and Operation.

CYDER, if well made and fermented,
is a fine brisk or quick Drink, and
that is best which is made of good sound
and proper Apples, of which there are
various sorts, as Redstreaks, Pippins, Pear-
mains, Filly-flowers, Golden-Pippins, and
many others well known to the Makers of
Cyder, and therefore needless here to enum-
erate. But this ought to be noted, that
the Apples you intend for Cyder, be they
of what sort soever, ought to be ripe be-
fore they are gathered, and afterwards to
lie in an open Airy Room for two, three
or four weeks, in which time, by the Ap-
ples sweating, the phlegmatick raw Qua-
lity will in some degree be digested, which
will render your Cyder sweeter, of a
better Body, and more Balsamick than
that which is made of Apples either unripe,
or

or made into Cyder as soon as they are gathered.

Note further, that those that would have a sweeter, stronger and better bodied Cyder than ordinary, ought in some degree to observe the Rules as are usual in Brewing, viz. not to press your Apples too hard, as commonly is done, but to half press them, and then put them by for a smaller Cyder; for the first that runs off, when you do but gently squeeze your Apples, (as flowing almost of its own accord) is much sweeter, and more balsamick than that which is pressed forth with violence from the harsh Centre of the Fruit, and consequently is stronger and more Spirituous; as from the Mault, that Liquor or Wort which runs off first is many degrees better than the latter; for though it must be confessed, the case is not altogether the same, because the Mault has passed through several Digestions, which have open'd the *Closets of Saturn*, and set the *sweet spirituous Quality* at liberty, just upon the Wing, by which it readily gives forth its good Vertues, yet the Analogy holds in Apples and other Fruits (for Nature's Operations are uniform; he that rightly understands one Link, will easily comprehend the whole Chain) for if you observe, you shall

A to open etiology find

find, that any sort of Fruits will, when any violence is offered to them, first give forth their more sweet Vertues and pure spirituous Qualities, as if you bite a piece of Apple, will not the sweeter and more pleasant Juices be extracted first? and so by degrees yield that which is harsher and more unpleasant? The astringent Properties of *Saturn*, and the hot bitter harsh Qualities of *Mars* are the first and last in all Vegetations: The same we find in the Stomach (*Nature's Laboratory*) does not she separate and extract all the balsamick and good Vertues first, to the supply of Nutriment for all parts of the Boddy? as you may perceive if you give your Stomach any occasion of Casting, if it be within an hour or two after you received your Food or Drink, then it will be some-what sweet, very tollerable, and come up easie, but if this Puking happen long after, as feven, eight or ten hours, then it will be very nauseous, bitter, sour, and of various colours, as *Yellow*, *Green*, and the like, whereby 'tis evident that the better parts are drawn away first.

So if *Apples* be pressed hard, there is forced out an hard, harsh, astringent, sour Property, which may cause such *Cyder* to ripen sooner, and be thereby fit to drink

in a shorter time, but it will also cause it to fret, or become of a keen sharp Nature, and often causes it to sour, more especially if such Cyder shall be put on a fresh ferment by Carriage, either by Land or Sea.

Now to know when you have drawn enough from your first gentle pressing, the best way will be to taste your Juice as it comes from the Press, and when it begins to taste any thing harsh, unpleasant or bitterish, then hold your hand as to that, and keep the Juice of the latter pressing by it self, as Brewers and Housewives do their latter Wort.

If this course be duly observed, your first running from the Press will make a Noble Balsamick Cyder, altogether as good as White-Wine or Claret, and perhaps better than either of them for our English Bodies, if drank temperately. And as it will be thus much better than your common Cyder, so it will keep longer from being sour, sharp or eager, and consequently continues more friendly to Nature.

Another, or new way to make Cyder.

To Take the fiftion second Juice you press out of your Apples, and put it into a Kettle or Copper, and make it ready to boil, or drink of it yderly ed bus boylng-hote

boylng hot, bat not boyl, then put it into Coolers for that purpose, as you do in brewing Ale or Beer, and when it is at the degree of coolness, as is usual for Wort, when set a working, then put a convenient quantity of Yeast or Barm to it, and let it work, observing the very same Method as is done in working and tunning up Beer and Ale, and when it hath done working stop it close up.

This will be a brave full-bodied wholesome Cyder, keep very well, and drink pleasant and mellow; for this heating and fermentation does digest that crude phlegmy Quality which makes Cyder drink lean and sharp, from which also it often gets a Sour Quality.

But if you would have your Cyder to keep long, or draw as Beer and Ale does, and not grow flat for a Moneth, two or three, then when you have heat your Juice or Liquor, as aforesaid, so that it begins to be hot, put in what quantity of good Hops you think fit, and let them infuse a full half hour, but let it not boyl, and then strain it as you do Wort, and put it into your Coolers, and when cool set it a working, as before directed; But therein observe two things, 1. That you do not let it stand too thick in your Coolers,

2. Nor

2. Nor put it in to working before it be sufficiently cold; for if either of those Accidents happen, it will cause the irritation or awaking of the *Saturnal and Martial Poisons*, which will destroy the *Balsamick Vertues or Sweet Quality*, by causing it to ferment too fiercely, which is called *Ferring*, and causeth all sorts of Drink to grow hard and stale in a short time.

This last sort of *Cyder* will not only drink pleasant, with a good Body, but will also keep a long time, and draw or run good as long as *Beer* or *Ale*, and not flatten, as is usual for *Cyder*; so that you will not be obliged to the trouble of bottling of it, which for Families, and the common use of an House, is tedious and chargeable, and not so wholsom, as I have demonstrated in my *Way to Health*, in the chapter of *Beer* and *Ale*.

Note, that you may *Boyl your Cyder*, either small or strong, and use the same Order as common Brewers do in making of *Beer* and *Ale*, and some People of late years do mannage their *Cyder* accordingly; but in my opinion it is not so good as that which is made either without boyling or heating at all, or that which is only heat, without boyling, as is before mentioned;

Not

Not but that which is boyled may be made very good, and to drink, full and satisfactory to the Stomach, but still the former is to be preferred before it.

No sort of *Cyder* ought to be kept above *One Year*, if the Drinkers thereof regard their Healths, though it may be kept several years in Bottles, and drink pleasing to the Palate of many People, especially such as have dull flat erasie cold Stomachs, but as I have told you already, no stale Drinks, whether *Wine*, *Cyder*, *Beer* or *Ale*, are so homogeneal and profitable to Nature as those that are Newer, provided they be first sufficiently fermented; for the longer any fermented Liquors are kept after they have obtain'd to proper ripeness and clearness, the harder, keener and sharper they grow; and therefore are not so agreeable and friendly to Nature as milder, fatter, or full-bodied Drinks; for every thing being come to its mature Age, does by degrees tend towards the centre, and decline; for there is no standing still in the operations of Nature. Thus in all Drinks the keeping them a proper time after they are made, does digest a gross phlegmy Quality, which would make it drink fulsom or nauseous to the Palate and Stomach, which a little Age consumes,

even as it comes to pass in all Herbage, as
Hay, which when new cut down is sweet
and fainteth in comparison of what it will
be when it has lain half a year or more in
the Rick or Mow; but if such Hay lie too
long, viz. three, four or seven years, then
it becomes dry, harsh, and of less Virtue
and Substance, and in no respect so good,
as in its proper time: So when fermented
Drinks have reached to a proper degree of
Age, or digestion of the more unpleasing
and phlegmatick Juices, then if it be con-
tinued much longer, it goes as fast back-
wards towards its Original, and the sweet
Body or Balsamick Virtues are by degrees
wasted, and as it were, eaten up by the
fierce hungers and eager properties
of the dark original Forms, viz. of the
Saturnine and *Martial Natures*, which are
greedy devourers of the amiable sweet bal-
samick Body; for the harsh astringent
bitter fierce Qualities of Nature are always
and in every thing the first and the last;
Are not your curious delicate well-tasted
Apples in the beginning of their genera-
ting, or whilst they are young and green,
harsh, astringent, bitter, sour, and very
unpleasing both to the Palate and Stomach,
affording a Juice or Nourishment altogether
ungrateful to Nature? But through the

sweet Influences of the Cœlestials and Elements, the *Solar*, *Jovial* and *Venerial* Qualities are awakned and strengthened to that degree that by their benigne Particles they moderate, allay and qualifie both the astringent, bitter and sour harsh Properties, so that each of them does with an hearty and courteous friendlines incorporate and imbrace each other, whence does proceed that lovely pleasant Taste, Smell and Colour, which being once become full ripe, if they be kept much longer they will decay and fall into Putrifaction, and neither be pleasant nor wholesom, and just so it is with the Liquor that comes from them after its kind; if it be kept too old or stale, it proves injurious to Health, being of a hot tart keen Nature and Operation, which heats the Blood, irritates the pure Spirits, causing weariness and hot Indispositions to possess the whole Body, and generating various Diseases, according to the Nature of each Constitution and Complexion, it being Ignorance, Vanity and Custom that have and do make so many provide and use such over-stale Liquors, not that ever any found any real benefit thereby; for 'tis a never-failing truth, *That all sorts of Drinks are best whilst the pure volatile Spirits are strong, and the balsamick Body potent;*

potent; and that the same is not only the wholesomest of all others, but the most pleasant too to the Palate and Stomach, and in every respect more agreeable to the needs and operations of Nature.

CHAP. XXV.

Of Mum, its Nature and Operation.

MUM is a brave *Balsamick Liquor*, very wholesome for *Melancholy Pleopmatick Complexion'd People*, if they observe the Rules of *Temperance*, viz. To drink it sparingly, as also for those whose Food is dry, hard and lean, as course *Bread, ordinary Cheese, Flower'd Milk, Herbs, and lean Pottages*. But this sort of drink contains another Species or Property, viz. it is of an hot strong *Nature*; It dulls the *Appetite*, sends fumes into the *Head*, and is nothing so good, healthy and wholesome a clear well brew'd Ale; for being much boyl'd with the *Martial Ingredients*, they do not only suffocate, evaporate and destroy the pure thin subtle *spirituous parts*, but thereby becomes of a thick gross tough substance, and consequently harder a Concoction.

Concoction, so that the Natural heat cannot so easily separate and digest it, as other clearer finer Drink, as *Ale*, *Cyder*, *Wine* and *Water*, and the like: For this cause, it is not good for such as live at ease, and eat fat rich compounded strong Food; for it naturally heats the Blood, and makes it thick, generates heavy dull Spirits, whence proceeds hot unpleasant Dispositions; for it being unequal begets the like Inequality, both in Body & Spirits, so that the common use of it lays Foundations for Diseases, more especially in *Cholerick* and *Sanguine Complexions*, and all *Children* and *Young People*.

CHAP. XXVI.

Of Coffee, its Nature and Operation,

COFFEE is a new Liquor, invented by the *Turks* and *Heathens*; for being by their *Alchoran* or *Law* prohibited all *Wine*, they wanted something to spend their time in, and be a Companion to their *Tobacco*, of which in late Years they take great Quantities, and therefore gratified their Appetites with this Liquor, which in

few years is grown into much Esteem and practice amongst the English, more because it is a *New far-fetcht drink*, than for its *Virtue*, though it must be acknowledged to be one of the most Innocent and harmless drinks that is used in *Publick Houses*, and brings the *least Inconveniency* to the *Drinkers* thereof, only it wastes precious time and occasions many discourses which were better let alone.

This sort of drink ought not to be used, but in a *Physical Way*, by such as are Troubled with *Fumes* and *Dulling Vapours* that fly up into the *Head*, and thereby *stupifie the Senses*; also it is profitable for such as have brought upon themselves such distempers by two large drinking of *Wine* and *strong Drink*, or by *Weariness*, *Labour* or *Fasting*, and for such as are troubled with the *Head-Ach*. But for others that are well, and not troubled with any of the aforesaid *Inconveniences*, they ought not to addict themselves to the frequent sipping of this *Black Broth*, though there is not so much mischief to be apprehended from it, as from *strong spirituous drinks*. Yet it is not without its *Inconveniences*; For Nature does not affect any kind of *Inequality*. Now *Coffee* is a *Saturnine* and *Martial drink*, it derives its *sooty Colour* and *unpleasome Taste* from

from *Saturn*, and its Bitterness from *Mars*; For the *Foval*, *Solar*, and *Venereal Properties* are destroyed in the preparation, or making it into Powder, that is to say, the pure subtle or *Volatile Spirits* and *Oyl Balsamick Vertues* are suffocated, consumed or evaporated, by the *barsh Fire*, by which it becomes fixt in the properties of *Saturn* and *Mars*, and so that cause prevents *Fumes* from flying up into the *Crown*, or at least it sends none; For all things in which the pure flying *Spirits*, sweet *Oyl Vertues* and *Natural Colour* are destroyed by Preparations, are of a dull heavy Nature and Operation, and of no good Smell, Colour nor Taste. Therefore this Liquor dulls the Appetite, and if frequently drank, obstructs the Stomach, and generates evil Juices.

One of the chief Reasons why the *Turke* at first invented and made *Coffee* a common Drink, was to allay the *Fumes* and stupifying *Poysonous Vapours*, caused by the common eating of *Opium*, which ill custom most of them are subject unto. Now *Opium* is apt to disorder the Eaters thereof by awaking the Natural Spirits, and then stupifying and besotting them, even as the superfluous drinking of our *Wine* and strong *Drinks* does; For those *Mahometans* being forbidden the *Intoxicating Juice of the Vine*,

had an itching desire to disorder their Brains some other way, so fond is depraved *Humane Nature* to make it self mad (as we see by the *Indians*, when once they have tasted *Rum* or *Brandy*, how passionately they will begg for more and more, crying, *A little more, and then to sleep*) so at last they found out this way to Debauch themselves with eating of *Opium*, whose Poyson by custom and frequent use they have rendred easie and familiar to them, as also they and most of our People have done *Tobacco*, whose predominant Quality does likewise stand in the same *poysonous Root*; But to allay the stupifying fumes and Vapours, which *Opium* and *Tobacco* send up into the Head, they frequently drink *Coffee*; for the Invention of this Liquour was not for any pleasure, as most other drinks have been, as *Wine*, *Ale*, *Beer*, *Cyder*, and many others, which do not only exhilarate the Spirits, but are of a most pleasant Taste; whereas *Coffee* altogether on the contrary, is very distasteful to the Palate.

Would Men but be so kind and Friendly to themselves as to observe the *Rules of Temperance and Cleanness*, a very little *Coffee* would serve, though it hath its uses in a *Physical way*, as is before mentioned, and no otherwise, it being an improper and unequal

unequal drink, therefore not good for Common use or at every turn daily, or two or three times a day, as now a days many Thousands amongst us, especially in London and great Towns do.

It is further to be noted, that several of our own *Grains* will make not only as good *Coffee*, but in every particular like this sort, both in *Smell*, *Colour* and *Operation*, if it have the same preparation; for the species of *Coffee* before it is prepared is of a white *Flowery substance*, as our *Grains* are, and if you take *Wheat*, *Barley*, *Rye* or *Oats*, and prepare it in every respect as you do *Coffee*, it will have a like *Taste*, *Smell*, *Colour* and *Operation*; for there will only remain or lie hid in a *Saturnine Powder*, the fixed Salt, which no fire can destroy, and this too will stop or repress fumes and vapours as well as the other, but whoever uses either of them frequently and wantonly, the *Physical Virtues* thereof to Him or Her will cease, and have little or no effect, and therefore were it palpable that men in general are set upon *Conceits*, and wedded to *Humours* and *Custom*, and mad after things *new* and *Forreign*, it wou'd be a wonder to see such swarms of People so fond of this *nauseous exotick Liquor*, which always carries its own *Brand* along with it; do but consider it

its *Taste*, *Colour* and *Smell*, and compare the same with porper and agreeable drinks, as *Water*, *Ale*, *Beer*, *Cyder* and the like; how vast is the difference? Has not *Water* (that universal Mother of all *Drinks*) a pleasant friendly mild or meekly *Taste*, and to undebauched Palates, the most grateful of all Liquors, of a clear *Whitish Colour* and *Airy Smell*, and agreeable to all Creatures, because the four *Qualities* there stand and have their Operation near the *Equality*? Is not *Ale* of a pleasant, sweet, brisk *Spirituos* or *Balsamick Taste*, its colour *Solar* and *Jovial*, with a comfortable smell? The same is to be understood of all other proper Drinks, whereof the moderate use does *clear*, and *refresh the Spirits*, and maintain *Health* and *Strength*. But *Coffee* has none of these inviting properties, for its natural *Vertues* are burnt up and totally destroyed in the preparation; Its *lovely White* and *Yellow Colour*, which proceed from *Venus* and *Sol*, are turned into a *Saturnine Black*, and its *sweet Spirituos Taste* into a *nauseous falsose Bitter*, with a smell unpleasant. And therefore the Drinkers thereof are forced to drink it very hot, to hide the *ungrateful Taste*; whereas Heat destroyes the pleasant *Taste* of proper and Natural Drinks. And for this reason

Coffe.

Coffee is dull on the Palate and Stomach, very apt to obstruct the Passages and hinder Digestion, and ought not to be drunk but in the way of Medicine ; for there is as much and more reason for any Person to burn Wood, Herbs or Grains to Ashes, and then take those Ashes and infuse them in hot Water, and when 'tis settled or clear to drink it ; For such sorts of Drinks are Medicines proper for several Diseases, but by no means to be drank as common Drinks. In a word, Coffee is the Drunkards Settle-brain, the Fool's Pass-Time, who admires it for being the Production of Asia, and is ravish'd with delight when he hears the Berries grow in the Desarts of Arabia, but would not give a farthing for an Hogshead of it, if it were to be had on Hampstead Heath or Banstead Downs ; 'tis the Sawee for News, the Busie-mans Recreation, and the Idle-mans Business, The Lazy Pratilers colourable pretence to spend his Money and more pretious Minutes vainly, and whilst he is censuring his Superiors, and New-vamping the Government, his Wife wants Shoes, and his Children cry for Bread. But since the Indiscretion of the Age has rendred Sipping and Tippling almost necessary to Bargains and Business, and that men, especially in Cities and great Towns, many times cannot so conveniently transact

transact their Negotiations, nor discourse their private Affairs, as in such places where there is Liquor sold, a *Dish of Coffee* now and then to be drank by an healthy Person, will not hurt him, nor make any variation, the quantity is so small; but drinking of it frequently, and smoaking *Tobacco therewith*, is injurious to Health; yet strong sound Bodies may drink or eat improper things, for continual custom will thereby render them less hurtful, especially if they be but small quantities at a time. However, the best and surest way for every one, is to let such *Forreign Curiosities alone*, and to take such Meats and Drinks only as are proper in Quality, and therewith not to over-charge Nature in Quantity.

C H A P. XXVII.

Of Tea, its Nature and Operation.

TEA is another Forreign Drink, the use whereof hath not been long known in *England*, the best that can be said of it is, That 'tis a pretty innocent harmless Liquor, it hath an opening Quality,

lity, and purgeth by Urine, but not so much as many of our own Country-Herbs, and its great esteem is not from the more than ordinary Vertues that it is endued withal, but chiefly for Novelty-sake, and because 'tis Outlandish, and dear, and far-fetcht, and therefore admired by the Multitude of ignorant People, who always have the greatest esteem for those things they know not. The truth is, our Herb called *Dandelion* (that is in English, *Lyons-Tooth*, because of the similitude of its Leaf) being gathered according to our Directions in *The Way to Health, &c.* and infused in boylng hot Water about half an hour, and then the Liquor poured from the Herbs, and sweetned with fine White Sugar, is a far better Drink than *Tea*, thongh the latter costs sixteen or twenty Shillings a Pound, whereas the former may plentifullly be had by most people for gathering, and is of far more use and vertue; for it cleanseth the Stomach, and powerfully purgeth by Urine; its natural Tast is a moderate *Bitter*, which being allay'd by Sugar, becomes as grateful, if not more than the best *Tea*.

There are several other of our common Herbs that will perform the like, which I shall not trouble the Reader with in this place,

place, only this I must tell you, that *Sage*, *Penny-Royal*, *Mint*, *Mother of Thyme*, and *Garden Thyme* being gathered and dried in their proper Seasons, and preserv'd in Baggs, will make more suitable Drinks for our Constitutions, and answer the end of Nature's wants to a greater advantage than *Tea*.

C H A P. XXIII.

Of Herbs and Sallads, both boyled and Raw.

There are various sorts of *Herbs* and fragrant *Flowers* that are endued with most excellent Vertues, many of which are so ravishing and sublime, that with the favour of a Metaphor they may be called, *The good Food of Angels*; and therefore they were the only Food for Man in the beginning, when he remained in his Angelical state; for till he defaced the Image of God wherein he was created, every green *Herb* and *Seed* was his Meat, and should have been to this day, if he had continued in that heavenly Condition he was created in and to; but so soon as he suffered

suffered his Desires to wander after Vanity, then immediately the original Wrath got mastery, and the divine Moderator became weak and impotent, whence arose that desire after *Blood* and *Flesh*, in which that outward Life stands, and has birth from that strong might of the Wrath; for the original of all Life stands in Poyson; therefore when Man entred into the Wrathful Nature and unequal Operation of the original Forms, which does cause such greedy Inclinations, not only to eat *Flesh* and *Blood*, but also to *Fighting*, *Killing* and *Oppressions*, both of those of his own kind, and all the inferior Graduates; for according to what Principle and Quality doth carry the upper dominion in mans heart, whether *Lust* or *Anger*, such Food, Drinks, Exercises and all other things, he desires, Nature being always best gratified with that which has the nearest affinity to its self; whence it appears that mens coveting *Flesh* and *Blood*, is a true sign and testimony of their miserable Fall, and that they live under the power of the dark fierce Wrath.— But I have discoursed more of this in my general Treatise, entitled, *The Way to Health, long Life and Happiness*, As also I have there shewed at large the excellency of *Herbs, Grains and Seeds* for Food

Food, whereunto I refer the Reader ; and shall here only tell you in particular how to make the best and wholsomest Salads, which if practised, may much conduce towards the Preservation of your Bodies in Health.

1. Take Spinnage, Parsley, Sorrel, Lettice, and a few Onions, then add Oyl, Vinegar and Salt, a good quantity of each to make it of an high Taste and Relish, but let the Salt a little predominate or exceed both the other Ingredients, and eat nothing with it but Bread, which is sufficient, and will be much more grateful to the Palate than if you eat Bread and Butter, or Bread and Cheese, or Bread and Meat, though all those things may be admitted, when you season your Sallad only with Salt and Vinegar ; but it is not proper to eat Butter, Cheese or Flesh with such things or Sallads wherein Oyl is mixed , there being but little affinity in the Radix of Oyl and Butter or Cheese, and the natural Heat of the Stomach doth not like that Food in which there are several sorts of fat things intermixed, of disagreeing Natures ; besides, Fat is always heavy of digestion.

Another

Another sort of good Sallads.

2. Take Lettice, Spinnage-Tops, Penny-Royal, Sorrel, a few Onions and Parsley, and season it as before mentioned, with Oyl, Salt and Vinegar.

Another.

3. Take Lettice, Sorrel, Pepper-Grass, Spinnage, Tops of Mint, and Onions, and season'd as before.

Another.

4. Take Spinnage, Lettice, Tarragan, and Parsley, with some Leaves of Balm. Or, Sorrel, Tarragan, Spinnage, Lettice, Onions and Parsly. Or Tops of Penny-Royal, Mint, Lettice, Spinnage, Sorrel and Parsley. Or Lettice, Spinnage, Onions, Penny-Royal, Balm and Sorrel. Or Sage, Lettice, Spinnage, Sorrel, Onions and Parsley, and season'd as before.

Another.

5. Take Sage, Penny-Royal, Mint, Balm, a few Lettice, and some Sorrel, and season it with Oyl, Salt and Vinegar, as is before mentioned. This is a brave noble warming Sallad, as indeed they all are, but this in a more especial manner.

Another.

6. Take Lettice, Sorrel, Endive, Celery, Spinnage and Onions, seasoned as before.



Another

7. Take young green Buds of Colworts, or young Colworts, or Colwort-Plants, or a hollow Colworts Cabbage, with some Onions. This is a good Sallad, season'd in the same manner. Some there be that will make Sallads of hard Cabbage, but they are but very indifferent ones. Nor do I know any way of Preparation that can make an hard white Cabbage wholsome: Many People admire it for its whiteness; but though the pure White colour in some things is of excellent Vertues, it is not so in this, because it is not natural for it to be so, but it comes to pass by Accident, that is, because the friendly Element, the Air, hath not its free Circulation and Influence in and through it, which causeth it to be so white; whereas its natural genuine Colour is Green. And therefore, if you please to observe it, all white hard Cabbages are more fulsome, and of a stronger nature and operation, either raw or boyled, than your open hollow greenish Cabbages, and harder of Concoction, and the Liquor in which they are boyled is more nauseous, and will sooner putrifie and stink than that in which Colworts are boyled. Therefore young green Colworts and Cabbage-Colworts, are the wholsomest, more cleansing and easier of Concoction.

Am:

Another warming clearing Salad.

8. Take the green fresh Leaves of Colworts or Cabbage-Plants, Lettice, Sorrel and Parsley, Tarragan, Nettle Tops, Penny-Royal and Mint, let the quantity of each be according to your Palate, being season'd with Oyl, Salt and Vinegar, it is a brave warming or exhilarating Sallade, if season'd to the highest degree.

Salads for the Winter.

Take Colworts-Plants, Sorrel, Lettice, Endive, Celery, Parsley, Old Onions (which are far better to be cut and eaten with Salads in the Winter, than Young) and season them well with Salt, Oyl and Vinegar. This is of a warming clearing Nature, and gives briskness to the Spirits, opening and keeping the Passages from obstructions and furring, which in Winter they are most subject unto; for then, Nature having, as it were, lockt up all her Gates, the central heat is driven more inward, which causeth great Appetite of hard, strong, fat and succulent Foods, and strong Drinks, which where Discretion, Order and Temperance are

wanting, sows the Seeds and lays the Foundation for Diseases, that commonly manifest themselves in the Summer following, which the common and frequent eating of *Herbs* and *Sallads* in the Winter, will in a great measure prevent. And though *Herbs* have not so much Life and Vigour, nor are so much opening and cleansing in the Winter as in the Spring, yet all such Herbs as do grow and continue fresh and green, do also retain their true natural Vertues, and Qualities, and being eaten in Sallads, and season'd as they ought, have in a degree the same operation as at other seasons of the year.

This few People do understand or consider, but cry out, *Herbs in Winter!* Who will or can eat them then? they are cold, and very hurtful —— And this scolish false Doctrine they receive by Tradition from one to another, without any experience or tryal; whereas a Sallad well seasoned and order'd in December or January, if the season prove open and mild, is as chearing, and (being eaten only with good well made Bread) will warm the Stomach as much as two or three Glasses of Wine, and is far more pleasant and natural; for there is a greater excellency in all green Herbs in the Winter, than most imagine, especially

ally old for People, and such as are subject to Stoppages or Shortness of Breath, who instead of *Onions* may use a clove of *Garlick* in their Sallads, which is one of the best ways of eating it, and it will bravely open, chear and warm the Stomach.

Or you may make it thus:

Take *Lettice*, *Spinage*, *Endiff*, *Celery*, *Parsley*, and cut half an head of *Garlick* amongst it, and then season it well with *Oyl*, *Vinegar* and *Salt*. This is a brave warming Sallet, and very wholsom.

Of the most proper times for eating of Sallads.

Sallads are not improper to be eaten at all Times and Seasons of the Year, but more especially from the beginning of *February* to the middle or last of *Jane*, for then they are more brisk, lively and powerful then at other seasons, and better able to *Cleanse*, *Purge*, open *Obstructions*, sweeten and purifie the *Blood*, and make pure fine *Spirits*; for the frequent eating of Herbs does prevent that pernicious and almost general Disease, the *SCURVEY*, and all windy Humors that do offend the Stomach, Then again from the middle of *September* till *December*, and indeed all the *Winter*, if the Weather be mild and open, all green

Herbs are well-come to the Stomach, and very wholsome, because most People do then live on hard strong substantial Food; and most that can get them, on hot strong spirituous Drinks, which are apt to disorder Nature, if Temperance and some *Cleansing Foods* be not eaten between whiles:

In the Spring, *Nettle-tops*, *Spinage*, *Corn-Sallet*, the young Buds of *Cabbage* and *Calworts* that grow on Stalks, and others of the like Nature, being boyl'd; (for though when you eat Herbs alone, as Food, you ought not to boyl them, yet when you use them only as *Sawce*, or a *Corrective to Flesh-Meats*, you may boyl such of them as are proper) make a good Sawce for such as eat *Flesh*, they loosen the Belly, help Concoction, & consequently open Obstructions, which the long *Winter* may have occasion'd; but later in the Spring, as *April*, *May* or *June*, there are several other excellent Herbs, as *Lettice*, *Soweed*, *Spinage*, *Parsley*, *Mint-Tops*, *Penny-Royal*, *Borage*, *Endiffe*, *Succory*, *Beets* White and Red, and many others in Gardens, besides divers that grow common in the Fields, as the *Red-Dock*, *Dandelion*, *Comfary*, and the like, which being boyled in plenty of good River or Spring Water, with a brisk Fire (and one of Wood prepares any Food best) and the lid or

cover of the Vessel taken off as soon as they begin to boyl, till they are quite boyled, (which will be in a very little time) and then *Butter* melted with *Water* into a thick substance, being put to them, and some *Salt*, and then eaten with *Bread*, or *Bread* and *Flesh*, makes a brave wholsom Food.---- Touching the Nature of all *Green Pulses*, and that the frequent eating of them does generate crude windy Humours, and thick gross Blood, and are the occasion of several Diseases, see our before-cited Treatise, viz. *The Way to Health, long Life and Happiness,* &c.

How to supply the want of Oyl in Sallets, where Persons do not love it, or cannot have it.

For seasoning all sorts of green Salads I have mentioned *Oyl* as a principal Ingredient, and deservedly; for nothing is more excellent for that purpose, it being called *Sallet-Oyl* from that very use. But whereas some People for want of use, (or by I know not what secret Antipathy) do not love *Oyl*; and others many times cannot procure it, especially here in *England*, I shall here acquaint them how they may

furnish themselves to supply the want of it : You must know then, that *Butter* is our *English Oyl*, the nearest thing we have in affinity to the Nature of *Oyl*, and designed no doubt by Nature to serve our turn instead of it ; for no Country yeilds all things, and yet such is the gracious Providence of God, that every Region affords all things necessary to the Inhabitants ; If therefore you melt good *Butter* thick, and pour it upon your *Salad*, it will relish and suit with it excellently well, and serve very conveniently instead of *Oyl*, being so like it amongst the Herbs, both in shew and Taste, that an ordinary lover of *Oyl* will not doubt but he has it ; and he that does not love *Oyl*, may be sure he has it not, and both enjoy (upon the matter) as much Vertue, for Nourishment and Wholsonieness, as if they had eat the purest *Salad-Oyl* that is brought from beyond the Seas. A curious Secret, not commonly practised, and which I am confident many People will have reason to thank me for.

CHAP. XXIX.

The best way to make Herb-Pottage, not only in the Spring, but also at all times of the Year.

TAKE Elder-buds, Nettle-tops, Clivers, and Watercress or Smallage, and what quantity of Water you please proportionable to your quantity of Herbs, add Oat-meal according as you would have it in thickness, and when your Water and Oat-meal is just ready to boyl put your Herbs into it, cut or uncut, as you like best, and then when it is again ready to boyl, take a Ladle and lade it so that you keep it from boylng, and when you have done thus near half a quarter of an hour, take it off the Fire, and let it stand a little while, then you may either eat it with the Herbs or strain it, adding a little Butter, Salt and Bread,

Bread, the best way will be not to eat it till it is somewhat cooled, and not past as hot as *Milk from the Cow*, and you are to remember not to let it boyl at all. This is a brave wholsom cleansing sort of Pottage, far beyond what is commonly made.

Another sort of Herb-Pottage.

Take *Water* and *Oatmeal*, make it boyl-ing hot on a quick Fire, then take *Spin-nage* *Corn-Sallet*, *Tops of Penny-Royal* and *Mint*, cut them and put a good Quantity into it, let it stand on the Fire till it be ready to boyl, and then lade it to and fro five or six Minuits, then take it off, and let it stand a while, that the *Oatmeal* may sink to the bottom, then strain it, adding *Butter*, *Salt* and *Bread*, and when it is about Blood warm, Eat it.

This is a gallant sublime Pottage, pleasant to the Palate and Stomach, cleansing the passages, by opening *Obstructions*; it also chears and comforts the Spirits, breeds good blood, and makes the whole Body lightsom. The same method you ought to follow in making all sorts of *Gruels* and *Herb-potages*, be the Herbs of what Nature they will; for the *boyl-ing* of *Herbs*, not only in Pottage, but for any other use of Food

Food, was not invented by wise Seers into the *Arcana* of Nature; for it does, as it were, totally destroy the pure volatile Spirits and balsamick Vertues, as also the strong warming Properties thereof. For this cause, *Raw Herbs* are much better, affording a firmer Nourishment, better Blood and purer Spirits, and feel more warming in the Stomach than boyled; nor are they so apt to loosen the Bowels. But if any shall make *boyled Herbs* their Food, though they prepare them by dressing them with *Butter*, and the like, they will prove phlegmatick, cold and windy, with other evil Properties, and not afford half so good a Nourishment as if they were Raw; nor are Raw Herbs more Windy than boyled, as some People, not for want of Ignorance, suppose, but rather the contrary; for the common eating of Raw Herbs does naturally resist all crude windy matter and gross Juices, by assisting the natural Heat and helping Concoction; they give Life to the Stomach, by opening the Mouth of the Appetite, and sharpen it, as appears by such as have dull flat Appetites; for when such shall come to a good Saller, it does (as it were) create or revive a Stomach and good Taste, whereas before they could relish nothing: Also, they help

help to digest and carry off all heavy fat or gross Food, and make it less hurtful, inasmuch that some have been thereby cured of windy Phlegmatick Humours that offended the Stomach, and consequently sent Fumes up to the Head, causing it to ache. Therefore this was the way the wise healthy long-lived Antients prepared their Herbs, who made them one of their principal Foods; but now-a-dayes People do scarce eat them but as Sawce. And as boyling of Herbs does destroy the purer Vertues and firmer Substance of them, so that they become phlegmie, cold and windy; The same is to be understood in all sorts of *Herb-Pottage*, whether for Food or Physick; for boyling any sorts of Herbs does in a Moments time either suffocate or evaporate the volatile Spirits of them, and then all the sweet pleasant opening cleansing Vertues are gone, and they become like *Beer*, *Ale* or *Wine*, that has lost its pure Spirits, which is further evidenced by that strong nauseous or fulsom Taste, ill Smell and dull Colour all such boyled Pottages have, so that very few care for eating them, unless they are forced to it, as they are to Physick that is against their Stomachs. For the pure sweet pleasant Taste and lively briskness of all things resides

resides in the power of the Spirits; which all Housewives and Preparers of Food ought to consider & understand, as also the degrees of the Fire, the quantity of Water, and that the Water be in sufficient quantity, and that the Air have its free circulation, and to give it true time, or else none can prepare any kind of Food without prejudice; for in the sweet and spirituous Properties stand the healing nourishing Vertues, which will not endure any violent Heat or unequal Motion.

To make Garlick or Onion Pottage.

Take Water and Oatmeal, stir it together, and when it is ready to boyl, bruise as much Garlick as you please, to make it either strong or weak, put this bruised Garlick into your boylling-hot Gruel, and brew it to and fro with your Ladle, that it may not boyl for five or six Minutes, then take it off, and let it stand a little, then add Butter, Salt and Bread, and eat it as warm as your Blood. 'Tis a brave warming cleansing and opening Gruel, nothing so strong and nauseous as that which is boyled; for this way you do extract the finer and purer parts of the Garlick, and leaves the strong nauseous Qualities behind;

hind; but on the contrary, much boyling or boyling according to custom, does destroy the good opening cleansing Vertues, and awaken the Evil.

CHAP. XXX.

The best way to make Diet-Drink with Herbs, Grains, Seeds, &c. or the proper method of Infusion of Herbs in Beer, Ale, or other Drinks.

The best, proper and most natural way to make all sorts of *Herb-Drinks*, is thus, First, gather your Herbs in their proper times and seasons, as we have taught in our *Way to Health, &c.* Then dry them in the Sun, and put them into close Paper-Baggs; and when you would use them, take such a quantity as you think fit, and put them into a Linnen Bag, and hang the same in your Beer or Ale when it is a working or fermenting, for two, three, four, five, six, seven or eight hours, and then take it out. (But if you would make *Wormwood-Drink*, then you ought not to let it lie so long, for of that 3 or 4 hours will be sufficient.) And thus if your Herbs be rightly gathered and ordered as aforesaid,

said, all their good, pure and Balsamick Vertues will as easily and readily give themselves forth into the Beer, Ale, Wine, or other Liquor, whatever it be, as the pure sweet spirituous Quality in Mault does into the warm Liquor when you brew, which is performed in one hour to admiration. But as in this Example, if after you have put in your Mault you should let the Water or Liquor remain six, eight or ten hours before you draw it off, then the pure sweet spirituous Quality will become suffocated, and such over-long continuance thereof will awake or irritate the phlegmy gross nausious Properties, which would, as it were, totally destroy all the good Vertues, as every one that can but brew a peck of Mault, may know by experience. So the very same is to be understood in infusing any sort of well prepared Herbs; for in such dried fermented Bodies or things, the purer Vertues do stand as it were external, and when they are put or infused in any proper Menstruum or Liquor, they give themselves forth, first with all readiness, because the Essential Vertues of every thing consists in the volatile Spirit, and balsamick or sweet Body, which is an hidden flying Virtue, whence the true Colour, Smell and Taste do

de proceed : And therefore great care
ought to be taken in all Preparations, that
this benign Vertue be neither evaporated
nor suffocated ; for then the thing will
presently tend to Putrefaction, and become
a Nauseate and loathing to Nature. The
Learned are men of Tongues, and so they
may talk at their pleasure, but I do assure
all the humble Enquirers after *Wisdom's*
Footsteps, That the long lying or Infusion
of any sorts of *Dry* or *Green Herbs*, does
destroy their good Properties, as a Candle
by being held downwards is extinguished
by that which before fed it, and also do
irritate the gross fulsom Qualities thereof,
as is plain by the ill Tastes and Smells of
all such Drinks; more especially if it be
Wormwood; for then they become harsh,
strong, bitter, and very ungrateful to
Nature, and no less unwholsom; For the
common *Wormwood-Drink* that is sold in
Ale-Houses, is of a strong, bitter, hot, ful-
som Nature and Operation, and the frequent
drinking thereof does wound and destroy
the natural Heat, and by degrees spoil Di-
gestion, so that the Drinkers thereof can-
not be well without Morning-Draughts of
their nauseous-*Purle*; such sort of Drink,
especially if any shall drink much of it,
being of kin to Spirits and Brandy; those
that

that are once much used to them, cannot without great difficulty leave them.

The long lying of *Wormwood* in the Drink does totally destroy the subtle Spirits and pure fragrant Vertues, awakens the strong bitter poysinous Quality, which not only checks and debilitates the natural Heat, but heats the Blood, making it thick and gross, causing the Spirits to become heavy and dull, and sends up stu-pifying Fumes to the Brain, which falling upon the Optick Nerves, do oft-times extreamly prejudice the Eye-sight; but if *Wormwood* rightly gathered and preserved be infused but for two or three hours when your Drink is working, and then taken out, you will have all its good Qualities, and a most delightful odoriferous Drink, and unattended with any of those ill con-sequences; if you love it very strong of the *Wormwood*, then add a greater quantity, and not infuse it longer, as is usual with some.

*Another way of making Wormwood - Ale
or Beer.*

Take what quantity you please, more or less, as you would have your Liquor strong or weak of the Herb, infuse it for half an hour in your boylng hot Wert, then strain in out, and put your Wort a

cooling, the very same way as I have taught in *The way to Health*, of Brewing, and infusing *Hops*, which does far exceed all the common ways for goodness and vertue.

Wormwood-Drinks thus prepared, either this or the former way, are brave noble Liquors, gentle, warming, helpful to Concoction, they fine the Blood, send no gross Fumes to the head, and therefore hurt not the Eyes, as the common sort generally does.

The same Method ought to be follow'd in making all sorts of Drunks in which any strong bitter Herbs are infused; and whereas the usual way of making such Drunks does not only render them unpleasant, but destroys all the Medicinable Vertues of the *Herbs*. This new Method which we recommend, makes them pleasant and grateful to both Palate and Stomach, and moreover preserves all the Physical vertues; for most bitter Herbs do naturally and powerfully open Obstructions, if they be wisely ordered, but otherwise they prove pernicious; for every thing has two Handles, and *Fire* that is good to warm you, will also burn you, if you do not mannage it with Discretion.

CHAP. XXXI.

Of Salt, its Nature and Operation.

ALL common *Salt* is of an high sharp penetrating fierce hot wrathful Nature and Operation, an unseparated Body, wherein the poysinous fierce Original Fumes or Qualities of *Saturn* and *Mars* are predominant, and therefore 'tis unequal in its operation, except it be allay'd or moderated by some other thing whose Nature is more equal. The *Sea* or *Salt-Water* is as it were, the Original or Fountain of the Essential *Salts* in each particular thing, whence does proceed the brisk sharpness and distinguishing matter in all Tastes, and in what Creature or other thing this essential *Salt* is strong and powerful, that Creature is brisk, lively, of good Complexion, strong Appetite and perfect Palate; if in *Vegetables*, then such *Herbs Seeds*, *Grains* or *Fruits* are vigorous, and of good Colour Smell and Taste.

This is that *Salt* which the Wise Man saith, *savour's all things*, and not that *Pillar of Salt* that *Lots Wife* was precipitated in-

to, which was the strong Original Properties, where each form has its Operation in strife and inequality, where there is nothing but sharpness, rending, tearing, bitterness, and a Poysonous fierce Operation, of which the *common Salt* is a true figure; therefore it must be moderated with some mild or meeker Body, to render it fit for humane use. Hence if in any sort of Food there be too great a quantity of *Salt*, the same is very apt to heat the whole Body, and consume the Radical Moisture, causing drought and uneasiness, and filling the Body full of Wind: it also heats and frets the Blood with an Itchy or Mangie humour; and indeed *common Salt* destroys all sorts of Inanimate Foods, as *Herbs*, *Seeds*, *Fruits* or *Grains*, if the same be not presently eaten; for it preys upon the Spirituous parts, and by its fierce hunger destroys the whole; for there is no sort of Food can be long preserved but only by its own innate *Salt*; as appears by intermixing *Salt* with *Bread*; For that *Bread* into which you put *Salt*, will sooner decay than that which has none; therefore *Bread* that is provided for the Sea, where it must be kept very long, is always made without *Salt*. And all *Bakers* and *Houſewives* *Bread* would be much better, if they put

put none in, it being nothing but custom that makes mens Palates expect or desire Salt in their Bread, and the less Salt any shall eat, the less they will covet it; for the mixing of common Salt with sundry sorts of Vegetable Foods, does hide or Eclipse the fragrance and pleasant Taste of the Essential Salt, that it cannot be felt by the Palate; for as this innate Salt is the preserver and keeper of each thing from Putrefaction, not only in Inanimate things, but also in all Anima's, and therefore a very little of our Common Salt will serve such as feed on Vegetatives; for the less Salt is put into those things, the milder, cooler, pleasanter and easier they are of digestion; For much Salt in Food makes them not only hard of Concoction, but heats and dries the Body, and by simly stirs up and awakens the Central Heat, thereby endangering Health.

Yet still, our common Salt is a brave Noble thing, and of mighty use, as the World goes, for those that eat Flsh and Fish; for it contains several Qualities, especially two, viz. One, strong fierce hot Poysonous. Another, sweet friendly pleasant, sharp and lively, but the first exceeds, and therefore all sorts of Flesh and Fish that do lie or are kept long after salted,

do prove pernicious to such as eat them; for by length of time the corrupt parts of such *Flesh* does with a greedy hunger eat up and destroy both the pure brisk sweet Spirituous particles of the *Salt*, and also of the *Flesh*, and then such *Flesh* or *Fish* cannot be call'd back or recoverd by a fresh fresh salting, or any other Art, to its former state; and the reason is, because in such corrupt *Flesh* there is no simile for the second salting to Incorporate withal, therefore it will proceed to Putrifaction in defiance of all Art.

For this cause all *Flesh* and *Fish* that has been long salted is Injurious to Health; for it dries, heats and frets the Body and Blood, and is one great cause of the SCURVEY; It also spoils and loosens the *Teeth* and eats away the *Gums*: But still, *Salt* is very proper and wholesome to be eaten with fresh *Flesh* and *Fish*, and some sorts of *Flesh* (as *Beef*) may be salted two, three or four weeks, and if smoaked, it will continue good longer, and therefore the order used in *Bacon* is very proper; for *Salt*, where it is moderate in food, doth quicken the Appetite, and makes the Stomach brisk and lively, especially for those who by some disorders or Intemperances have wounded their Health and hurt the Essential

tial *Salts*, which makes the Palate dull, and the Stomach flat and unrelishing, and then People cry, — *My Stomach goes against both Food and Drinks*; more especially they are a verse to all such Meats or Drinks as are compounded or made by Art: But others, as for Example, *fair Water*, they can best take, it being more simple. The like is to be understood of *Foods*; but there is hardly any Food so simple in all particulars as *Water*; indeed *Bread* is a brave, mild, simple, friendly Food, but the mixtures in making, and the manner of common Baking does alter the case, and makes it nothing so simple as *Water*; therefore *Water* in all states, both *Health* and *Sickness* is pleasant and delightful to the *Palate*, *Stomach* and all the *Senses*. For it is observable, that if you eat sweet things *Water* is greatful after them, or any other Foods of extream Tastes, but other compounded or fermented Dranks are not; which does commend *Water* to be the cleanest and compleatest drink of all others, and that People may and can drink it with delight in *Sickness*, and when the Essential *Salts* have lost their favour, and also shews that the disease did not proceed from any of its Qualities; for when such Loathing and Distempers proceed from

Meats or Drincks, as most commonly it does, then the Stomach and Palate do perfectly abominare all such things. Thus in all or most sicknesses People chuse Water before Beer, Ale, Cyder or Wine, and for Foods had rather eat Bread, Fruits, and the like, than Flesh, Butter, Cheese, Puddings, &c. and most had rather eat Fish than Flesh, the reason is, because in Health they seldom eat Fish, and so the Disease did not proceed from thence.

Likewise Salt is a brave addition to Butter and Cheese, to preserve and keep it from putrifaction for a convenient season, but all sorts of Vegetations are highly to be esteemed, for that they have in themselves the Essential Salt, sufficient to preserve them a long time from falling into corruption; but that which is most to be admired is Oyl, which tho' it be of an unctious fat Nature, is yet so pure, and void of offensive matter, that it may be kept good several years, nor can the best salting preserve Butter half so long.

Here you are to understand, that all sorts of Food that quickly tend and turn to putrifaction are not to be counted so good as those that by their innate Vertue and Essential Salt, will continue good a considerable time, as all sorts of Grains, Wheat, Barley,

Barley, Rye, Pease, Beans, Fruits, &c.
 since they are far more strong, firm and spirituous, than any sort of Flesh or Fish.
 Not but that there is the same Essential and pure *Salt* in these, as in Grains, or rather greater, but the gross Phlegmatick Body overcomes it, and as soon as the Sensitive Life is destroyed, the good Vertues are in a moments time dissipated and tend to corruption, and though it be *Salised*, yet the *Salt* doth not, nor hath any power to extinguish or purge forth this gross Body of Corruption, but the Spirituous parts of the *Salt* do incorporate and joyn with the Essential parts of the Flesh, and captivate the gross body for a season, that it cannot proceed to putrifaction, but in length of time, viz. two, three, four, five, six, seven or eight moneths, the gross body continuing so powerful, and the more pure parts or Essential *Sals* both in the Flesh and *Salt* do by degrees waste suffocate, or evaporate, and then the Original firce Poysonous forms of *Saturn* and *Mars* grow strong and powerful, and with a greedy hunger quickly destroy all the remaining good Vertues, and then all falls into Corruption, from which there is no recovery. And indeed so powerful in *Flesh* and *Fish* is the gross Phlegmy Corruptive part, that there is no

way

way found that can continue it very long from putrifaction; the best course to preserve it sweet, sound and wholesome is to dry *Fish* very well, and the same may be done with *Flesh*, but with more difficulty, and this is far the healthiest way. But I know no reason why People should be so fond of this sort of morose Food, or sustain any such difficulty to preserve it so extraordinary long, since the Lord our Bountiful Creator has in a superabundant manner supplied and furnisht us with varieties of brave, noble, friendly and most fragrant sorts of sound healthy Foods, easily provable, and which may in all particulars gratifie all the ends and necessities of Nature.

To conclude this matter—*Salt* moderately used, especially with *Flesh*, *Fish*, *Butter* and *Cheese* does prove of excellent use and benefit; for it naturally warms, cheers, comforts and settles weak or disordered Stomachs, prevents belching, vomitings, and other *Inconveniences* of that *Nature*; but if it be immoderately used or eaten, then it hath the contrary operations. And in many Countries where *Salt* is scarce, People live very healthy without it to great Ages. For as he that drinks all Water

Water will never want any other Drink, so Custom makes every thing not only a second Nature, but causes great seeming Wants to be where there is no real or natural cause for it; and so Salt is very unpleasant to such as have never or very seldom eat any.

But some may say, *How can fat Foods or things be eaten without Salt?*

'Tis true, if you have accustomed your self to eat plenty of Salt with such Foods, then your Palate and Stomach will not without trouble, and some reluctancy, receive them without Salt; but if you had never eaten any Salt with them, then you would have counted them much sweeter without; though all fat Foods that proceed from Beasts do really want Salt, by reason of the abundance of gross humidity, but all fat or Unctious things that proceed from the Vegetable Kingdom, do not need any Salt, they being so sweet and clean in their Radixes, that if you incorporate Salt with them, (unless it be just when you eat them) it will destroy their natural Vertues; which does further shew the purity and excellency of the one, and the evill or grossness of the other. And this let all men know, & that of a truth, That there are no Juices, Oyls, Fats, or anything of that nature,

nature, which depraved man makes Food of, that are so rich; clean, simple, wholesome and grateful to Nature, as the *Oyls, Fats, &c.* of *Grains*, and other things that proceed from the *Vegetative Kingdom*. What production of *Animals* is for Food fit to be rankt in equal esteem with the *Oyl either of Olives or Nuts?* The former is enrich'd with such an essential Salt in it self, as can for several years preserve it sound and good; whereas the *Animal Fat* is so gross and corrupt, that it will presently turn to Putrefaction, if you have not the assistance of the grand *Pillar of Salt*, the fierce original or unseparated Body. Is *Flesh* to be valued equal to *Bread*, which is deservedly entituled, *The staff of Life*, and under which we are taught by our Lord to comprehend all things necessary to our subsistence here below, in that Petition, *Give us this day our daily Bread?* Is *Flesh*, I say, (which is gross, humid, subject to Putrefaction in the highest degree, always attended with dying Groans and dolorous Cryes, Rage, Violence and Oppression, and in it self both not healthy, and also unpleasant to the Palate and Senses, if once enlightened, and not debauched by custom) fit to be compared with *Bread*, a brave, noble, firm, innocent, substantial, healthy Food,

Food, and proper for *Angelicall men?* nay,
 the Fruits that proceed from the *Animal
 Kingdom*, viz. *Milk*, the most noble and
 useful of them all, cannot vye use and
 dignity with the most delicious Juices that
 flow from the *Vegetative Regions*, as the va-
 rious sorts of excellent *Wines*, *Cyder*, *Ale*,
Beer, &c. which if temperately used sup-
 ply the wants of man, and gratifie Nature
 to the highest, and by their own innate
Salt preserve their own Bodies, without
 being beholding to the grand original
Pillar of Salt? What have you in your
Animal store that can match the vast varie-
 ties of noble fragrant *Herbs*, *Seeds*, *Grains*
 and *Fruits*, whose Number is beyond any
 humane Capacity to count? The one
 smells sweet, and fills the Air with most
 pleasant odiferous Scents, ravishing the
 Senses of man, and serving him both for
Food and Physick, Use & Pleasure; whereas
 the other stinks, and fills the Earth with
Ordure, and sends up Fumes alike unplea-
 sant and unhealthy, and by no Art can
 long be preserved from Putrefaction and
Rottenness. And as in these, so in many
 other respects, the *Vegetative Productions*
 so far transcend the *Animal*, as to Food,
 that whether you respect Innocency or Whol-
 someness, Delight or Cleanliness, there is no
 comparison to be made between them.

C H A P. XXXII.

Of the Scurvy, and its Generation.

THE SCURVEY is of late Years become an Epidemical, or almost general Disease amongst English people, the principal Causes of which are Intemperance, and want of care in some of the following particulars :

1. By eating too much in Quantity, beyond the power of the digestive Faculty, so that the natural heat cannot make any perfect separation, whence Crudities and noxious Juices are generated, which do replenish the Joyns and Members, and not only cause the Blood to be thick, but infect it with a sharp keen fretting Quality, which discolours the Flesh and Skin, and makes the Limbs and Members ake with pain.

2. The frequent eating of Foods that are of a contrary Quality to the Constitution, which do secretly wound the pure Spirits, and put Nature out of her natural way.

3. Improper Preparations of Food, which do render them burthenous to Nature,

ture, generating evil Nourishment, bad Blood, and impure Spirits.

4. The frequent eating of moist phlegmatick Foods, which naturally dull, stupifie and drown the Senses, and makes the sweet Oyl burn dim, which causes Indisposition and unpleasant Humors.

5. The common eating of Flesh, without distinction, or regard had to the season of the Year, healthfulness or unhealthfulness of the Creatures, which do as it were corrupt the very Radix of Nature, from whom proceed various Diseases, as *Ptibycks, Stoppages of the Breast, Phlegm, and Phlegmatick Humors*, which makes the Spirits dull and impure, whence do arise heavy, lumpish Dispositions, with ravenous fierce Inclinations and cruel Passions, which cause many of them to use such evil Words, demonstrating that the dark center of Wrath is awakened, and does predominate; for all evil Words are generated from the fierce wrathful or devilish Nature. This every one ought to consider, as in those two common Passions; when the poysonous and fierce fury of *Saturn* and *Mars* is stirred up, are not most then apt to belch forth vain, wicked and hellish Speeches, as *Swearing, Cursing, and not only impiously profaning the holy Name of God,*

God, but even challenging, and as it were daring his Tremendous Majesty, (whose Wrath is a consuming Fire) to damn and confound them, and calling their fellow Creatures, *Dogs, Whelps, Sons of Whores, Devils,* and a hundred of the like evil Names. Now consider, O Man ! from what Root such Words do take their Birth ? And so on the contrary, do not all good Men, and others, when pleased or in good Humors, breathe forth amicable loving Words or Discourses, there being more, either good or evil, in words than most imagin, for they declare what Kingdom has the upper dominion in them ; nor is it unobservable, that the word *Scurvy* denotes well and evil Affection of Mind, a crois way-ward peevish ill conditioned Disposition, as well as a disordered habit of Body, and not without cause, since they both proceed from the same occasion or radical cause of mans precipitating himself into the dark Abyss of Cruelty, preying upon, and devouring his fellow-Creatures.

5. The much eating of Flesh and Fish does generate in some Complexions clogged Blood, King's Evil, Plurisies, Scabs, Leprosies, and many other mangie Diseases; & Diapies, heaviness of the Spirit, and in some

some it causeth Feavers, Swellings of the Members, also the Gout, Stone, and many other unnatural Distempers; which at last having reduced the Body into a general distaste or unnatural Ferment, terminates in the SCURVEY, as so many stinking Puddles into one Common-Shore; for indeed the Scurvy is a Complication of several Diseases and Disorders, as appears by the various and very different Symptoms, appearing on such as are afflicted therewith.

7. By eating most sorts of Food, whilst the fiery Heat is in it, not suffering the sulphurous Vapours and fierce Fumes to separate, after 'tis prepared, which causes a Scorbuntick Itch to possess the Blood, and swells the Body with windy Humors.

8. By eating too often, that is, before the former Meal be concocted, which does not only dull, and indispose the whole Body, but also it generates Crucities and evil Juices, which cause Stoppages and shortness of Breath.

9. By drinking too much in Quantity of rich Cordial drink, which irritates and awakens the central Spirits, and by degrees destroys the digestive Faculty and natural Heat, and hurts the Blood.

10. The drinking small Beer that is brewed

ed after Ale and strong Beer, which is nothing but the washing of the Grains, viz. a sour nauseous Quality; nothing breeds worse Blood than the frequent drinking of such Liquor.

11. The drinking of Ale not well fermented, or such as has the Barm or Yeast beaten into it, as is usual for Brewers to do in London, to make it seem strong, sweet and full in the Mouth, such Drink is very offensive to Nature, it generates Phlegm in the Stomach, dulls the edge of the Appetite, furs the Passages, sends dulling Fumes and Vapours into the Head, and breeds bad Blood; likewise new small Beer and Ale is pernicious.

12. By drinking stale strong Beer, which is boyled a long time with Hops, this sort of Drink is pernicious, it heats the Blood, swells the whole Body, generates in some Complexions a hard gritty substance in the Reins and Bladder.

13. By drinking various sorts of Wine, when need and nature doth not require it, which do irritate the Spirits, heat the Blood, destroy the Appetite, and indisposes the whole Body.

14. By accustoming themselves to close Houses, warm Clothings, soft Feather-Beds, and lying long in Bed, which does soften and weaken

weakens Nature that she becomes impotent, and hinders the free circulation of the Blood.

15. *Idleness*, and want of proper Exercise in open airy places, destroys the Health and weakens the whole Body.

16. By visiting the *Shades of Venus* too often, and forcing Nature beyond her Inclinations and Power, which does corrupt her in the very Radix; and this is frequently done by stimulating Nature with glutinous Provocations, high compounded Foods, and rich Cordial Drinks, viz. such as need no Teeth to chew them, nor Stomach to digest them, that being done already in the Preparation.

17. By *Carking Cares* and *Perturbations of Mind*, *Passions of Love and Hatred*, *Suspition*, *Envy*, and the like.

These are some of the Intemperances that have destroy'd the Health both of the Body and Mind, even in the very Radix; And indeed when I consider the various Disorders that Mankind daily commits, I cannot admire at the great number of cruel Diseases they are afflicted with; but rather I am apt sometimes to wonder that there are any that escape, or that so many do outlive Childhood; but it must be said, That through the custom of ill usage and dis-

orders, great numbers do croud through many Inconveniences; as in the most fatal Battles some escape.

Rules and Directions for such as are Wise, and Well-minded, and would prevent the Scurvy, and other Diseases.

1. **M**eats and Drunks ought not to be taken that are too strong for Nature, but rather she ought alwayes to be stronger than the Food, and so the Stomach and the Natural Heat will be able to digest and make perfect Separation, whence will be generated good Blood and pure brisk Spirits, and they always make the Body lightome and agile.

2. Meats or Drunks ought not to be taken that are of a contrary Nature or Quality to the Constitution; but such as are simple in their kind, agreeable to the Complexion, and as near as may be, equal in their parts, which will breed good Blood, and encrease the Spirits, and keep the Passages free from Obstructions, and give Strength to all the members of the Body.

3. Neither ought any to eat to *Dullness*; for if healthy People feel themselves oppressed after Meals, they ought to make abatement

abatement in the quantity. Do not most People before eating and drinking find themselves quick, brisk and lightsom, provided they have not, either by over-labour, or fasting too long, evaporated or wasted their Spirits? But after their eating and drinking, because they do it immoderately, they are sensible of a clogging heaviness and dull Indisposition, which is a certain sign that the necessity and conveniency of Nature is exceeded; for the intention of Food is to refresh, not to oppres or incommode her.

4. The pleasure of the Palate in eating and drinking is prolonged many degrees beyond the necessity of the Stomach, especially where Foods or Drinks are made by Art and Composition, enticing, and many People thereby over-charge themselves, before they are aware, whence Crudities, noxious Juices, and many cruel Diseases are generated, and in the end Death it self; therefore let all Persons watch over themselves in this respect, and take the wise mans advice, *To set a Knife to their Throat*; that is, to take up a Resolution of Temperance whenever they find their Appetites tempted, and like to be inveigled, and drawn into Excess.

5. Your Meats and Drinks ought in

every respect to be properly prepared; for Food ill dressed does destroy Health in a secret, yet powerful manner. Some will but half do it, others over-do it, both are great and dangerous Errors, so that the Stomach cannot draw any good Nourishment from it for the Body, and so the Blood is thickned, the Spirits wounded, and many Diseases are multiplied.

6. All sorts of *Flesh*, and other gross Foods that are pyled, ought to be boyled in plenty of Water, with brisk quick Fires, without intermission, and as soon as they begin to boyl, the Vessel should be uncovered until it be done; which will preserve the pure balsamick Vertues and Spirits, whence the pure delightful Taste, Smell and Colour do proceed.

7. Forbear to eat *Flesh* without distinction, more especially in *July*, *August*, *Seprember* and *October*; for then the *Flesh* of all sorts of *Cattel* is more subject to putrifaction than at any other season, not only from the heat of the Weather, but because the Sun is then declining, which causes all other things to do so too; and the Grass on which they feed is weak, fainty and phlegmatick, which is the reason why their fat is then so soft and greasie that it will not duly take salt, and more especially

if hard driven, as most Cattel kill'd about London, and other great Cities, has been; therefore in the fore-mention'd Moneths the Griping of the Bowels and pernicious Poxes do reign more than at any other time of the year.

8. Forbear the frequent eating of Fish without regard had to the Season, or to their cleanness or uncleanness, or to their being killed after they are taken, that is, by a Wound, which would cause the free evacuation of the original Properties of *Saturn* and *Mars*, which is seldom done by the ignorant Fishermen, but they let them dye, that is, strangle or suffocate themselves, whereby the pure Spirits and sweet Virtues (by the Agony of the poor Creature at the departure of Life) are fixt or overcome; for the original Venoms, in which all Life consists, are then so terribly stirred up and agitated, that they immediately suffocate the pure Spirits and sweet Oyl; if there be not a Wound made, whereby those raging Poisons may freely pass away in the Vehicle of the Blood. For this Reason Experience, that all Flesh, as of Fowls, or the like that are strangled, will not eat so sweet and pleasant as others that have a Wound made and bleed plentifully, but hath a stronger and grosser Taste & Smell,

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nor will it breed so good Blood or Nourish-
ment as the other.

9. Remember that you eat not before
the former Foods be digested ; nothing is
a greater Preserver of Health than proper
Fasting, it cleanses the Stomach, keeps the
Passages from being furr'd, prevents Stop-
pages, Colds and Shortness of Breath, and
makes People airy, strong, and of good
clean Complexions.

10. Drink moderate and simple Drinks,
not exceeding either in *Quantity* or *Quality*,
for fear you waste and destroy your Health;
and be sure let your Drink be well fer-
mented, clear and free from that *Tearthy*
Quality, which most of your Ale in London
is subject unto ; nor such Small Beer as is
there commonly put off by *Chandlers*, which
the *Brewers* make after the brewing of their
Ale and strong Beer, being little better than
the washing of their Vessels, and contains
a sour nauluous Property that heats the
Blood and hurts the Body.

11. Let your ordinary Drinks be mild,
and friendly to nature, not stale, hard, sour,
nor too new ; for all these are prejudicial.

12. Let your *Habit* or *Day-Clothing* be
moderate, rather thin than thick, whereby
the pleasant vapours of the Air may freely
court Nature, and be suckt in at the Pores

as by Spunges on all parts, which will continually cheer, comfort and refresh the Spirits and whole Body, and makes your Limbs strong, nimble and lively, preventing *Drought, unnatural Heat, and the like Indispositions.*

13. Let your *Houses* be *Airy*, your *Windows* large, and often set open, your *Beds* hard, *clean* and *sweet*, for which purpose *Straw* or *Flock Beds*, with *Quilts* on them, will be much better than *Feather-Beds*, and will not only prevent the generation of *Vermin*, but make you more healthful, and enable all the Limbs to discharge their respective Functions with ease and pleasure, as I have at large demonstrated, and given the Reasons thereof in my *Way to Health, &c.*

14. Forget not to use proper *Exercises* and *Labour* in open airy places, which will prevent many occasions of *Weaknesses* and *Obstructions*; and such as cannot or will not labour, let them take good *Walks* every day by *River-sides*, or on *Downs* and *Plains*.

15. Observe the Rules of *Chastity*, provoke not Nature, nor turn her out of her simple and innocent way, but use such *Meats*, *Drinks*, and *Exercises*, as will replenish her with brisk lively *Spirits* and *Vertues*; neither ought you to give way

to loose Imaginations, but to abhor *unlawful Lusts*, and to make use of the Remedy he hath permitted with Moderation, and only for the ends for which the same was ordained.

16. Avoid as much as may be, *Compounded Foods*, especially such as have been invented to intice Nature beyond her proper Inclinations, but content your selves with simple Meats and Drinks, which you will find to be the *Sinews of Health and Strength*, so that your Stomach and natural Heat shall continue good and vigorous all your appointed time.

17. Let not *Carking Cares*, nor *Perturbations* afflict your Minds about such things as are out of your power to help or remedy, nor abandon your selves too much to any Passion, be it *Love, Hate, Revenge*, or the like; avoid *Envie, Strife, Violence* and *Oppression* either to Man or Beast; *Stillness* and *Complacency of Mind* are two main Props to support our *Adamite Building*; a cheerful Heart causeth the Countenance to shine; a good Conscience is a continual *Feast*, and Content is *Nectar* to the Spirits, and *Marrow* to the Bones. Therefore study to be satisfied with your Portion, and thank and bless God for his Bounties which

you enjoy, and use his Creatures for the end they were given thee ; and above all, consider, that thou art made in the Image of God, and in thee is truly contained the Properties of all Elements, therefore thou art obliged to imitate thy Creator, and so to conduct thy ways that thou mayst attract the benign Influences of the Celestials and Terrestrials, and the favourable Irradiations of the superior and inferior Worlds ; and on the other side, not to awaken the Dragon, that is always lurking about the Golden Fruit in the fair Garden of the internal Hesperides, nor irritate the Original Poisons, nor raise Combustions within, by falling into Disorders without ; but managing all things in Temperance and Simplicity, and hearkening to the Voice of Wisdom, and the Dictates of Reason and Nature, thou shalt transact the days of thy Pilgrimage here in Peace and Tranquillity, and be prepared for the fruition of more compleat and undisturbed, as well as endless Felicity.

The

The Conclusion.

This have I presented thee (honest Reader) with some Observations; nor shall I trouble my self to make Apologies for them to any, who having their Eyes blinded with the Dust of Custom and Tradition, may be apt to condemn or slight these Advices, as Heterodox Paradoxes, or needless Chymereas; but let such Capers say what they please, I am certain what I have deliver'd is agreeable to undisguised Nature, and whoever shall act accordingly, will certainly find very great benefits accruing in respect of Health both of Body and Mind; but without Practice all Precepts are vain, or at least fruitless, unless it be only to remain as Monuments to reproach those Fools that despise and neglect them.

I thought once to have proceeded further in this Treatise, to have discovered the ways of making up or preparing most of the Medicines that are now-a-days cry'd up; but on second thoughts I desisted, not as envying my Countrymen anything that might tend to their general good, but for such Reasons as these:

1. There are very few of the common Medicines that deserve that credit, which by Knaves vapouring and Fools credulity they have obtained; and to speak truth, I bumbly unceasive the People had e'en as good be without them as have them; and therefore I was very well content that the learned Doctors and their Labourers, the Apothecaries, should enjoy to themselves their Pharmacentick Mysteries, or ways of making of Medicines; and when they have done, let them alone, take and use them too if they please.

2. Those that shall observe the Rules herein laid down, of Temperance, Choice of Diet, due manner of Preparation, &c. will (I am very confident) have little or no need of that which is commonly called Physick. And for others, if I had set down never so many excellent Receipts for the cure of Diseases, 'tis like they would have regarded them no more than these Directions for avoiding the same. He that scorns to prevent a Mischief foretold, scarce deserves a Remedy when he is fallen into it. But,

3. The discreet Reader will here find such things recommended to his use, both in Health and Sicknes, which though they are more plain, pleasant, easie to be had, and cheaper, are not less effectual both to preserve and restore Health than those administred by the learned; and

and in vain he goes about, that may give to
rigors; or gapes for a Remedy to be brought him
by another from the Indies, when he may make
himself as good as one (and better) at home.

*What I have here candidly, and in a plain
familiar manner delivered, I leave to God's
Blessing, and the Practice of all prudent
Lovers of their Health, and humble followers
of Nature, in her easie and innocent Methods.
Farewell.*



F I N I S.

Advertisement.

The Author hereof hath lately published two small Treatises, one entituled, *The Way to Health, long Life and Happiness; or a Discourse of Temperance, and the particular Nature of all things requisite for the Life of Man.* The other, *The Country-Man's Companion; or a new Method of ordering Horses and Sheep, so as to preserve the one from Surfeiting, &c. and Sheep from the ROT.* Some of the particulars treated of therein, are in short as follow.

Chap. 1. A Description of the four grand Qualities, whence the four Complexions proceed, viz. the Chollerick, Sanguine, Phlegmatick and Melancholly, and how every man may know his own Complexion; (also of Beasts and Herbs) and to what Virtues, Vices and Diseases they are most subject; and what Food is most agreeable to Persons of every Constitution. Chap. 2. Of the excellency of Temperance, the Knowledge of a Mans Self, and the mighty Benefits of Abstinence and Sobriety. Chap. 3. A Discourse of the several sorts of Beasts, and of their Flesh in particular, 1. of Oxen and Cows; 2. of Sheep, 3. of Lamb; 4. of Veal;

Tea; 5. of Wine; 6. of Water, &c.
Complexion and Nature of each Creature.
Chap. 4. The Proper and most Natural way
of preparing, viz. Boyling, Roasting, Baking,
Steaming, Frying and Broylling of Flesh and
other Food. Chap. 5. The Seasons of the
year in which most People are liable to Diseases
and Mortality. The Reasons why so many
are sick, and dye more at one time than another,
and what Food is best to preserve Health at
that time; Shewing also the Seasons of the
year in which most sorts of Flesh are unclean
and aptest to contract Diseases; and what
times men may eat Flesh with least danger to
their Health. The Nature of Summer Fruits,
particularly Apples, Pears, Plumbs, Cherries,
Currains, Gooseberries, &c. how they are
good, and the contrary. Chap. 6. Of Waters
both in general and particular, and of
Beer and Tobacco; also of Clothing, Houses
and Beds, and what great Benefits arise from
Moderation and Temperance in those things.
Of each particuler Trade, as Shop-keepers,
Carpenters, Joyners, Sea-men, &c. and
what is necessary to be heeded by every one of
them. Chap. 7. Of Grains, Herbs and Fruits,
viz. of Wheat, 2. of Barley, 3. of Rye,
4. of Pease, 5. of Beans, 6. of Kidney or
French Beans. 7. of Herbs, raw and boyled.
8. of Colworts. 9. of Cabbage, 10. of
Collyflowers, 11. of Turnips, 12. of Carrots

23. of Parsnips, and the nature and operation
of each Vegetable. That the Fruits, Herbs
and Grains which our own Climate produceth,
are more natural, and proper to maintain
Strength, and preserve the Health; than those
that come from other Countries. The Nature
and Property of Spices, Nutmegs, Cloves,
Mace, Cinnamon, Pepper, Ginger, &c.
and the ill consequence of their being mixed
among Childrens Food. Also of Fish. Chap. 8.
The Mischief of Variety of Meats & Drinks,
and the inconveniences of improper mixtures;
and on the other side, what Foods are fit to be
compounded. Of Colours, and how, with
seven perfect Colour, to imitate and repre-
sent all the Appearances and Colours in the
whole Universe. Also concerning Syrups.
Chap. 9. The Reasons in Nature why Cities
and great Towns are subject to the Pestilence
and other Diseases more than Country Villages.
That mens Actions awaken the like Property in
the Cœlestial Bodies, whether they be good or
evil. Shewing also what Violences they be
that cause Wars, Famine, Pestilential Poy-
sons, Botches, Byle, Venereal Diseases,
Feavers, Plagues, Sabs, Leprosies, Spots
in the Flesh, Tumults, Burning of Towns
and Cities, &c. The excellency of Solitude,
and Advantage of a retired Country Life.
Chap. 10. Of Infection or Catching-Diseases,
and how they are transferred from one to another;

ther; and that all Distempers are catching.
Chap. 11. Of Women, their Natures, Complexions and Intemperances. With particular Directions for the Preservation of them and their Childrens Health, both as to Meats, Drinks, Exercise and Rest, &c. Chap. 12. The cause of Surfeits, and how to prevent them, and keep the Body in health: The danger of Drinking after superfluous Meals. And what it is that chiefly breeds the Scurvy in the Blood. Of Suppers, and what sort of People may use them without prejudice to their Health. Chap. 13. Of Windy Diseases, the Reasons therof in Nature, and why English People, especially Women, are so much troubled therewith. The Evils of eating and drinking Food too hot. And Mischief of eating and drinking between Meals. Of Fatness, and what sort of People are subject thereto, as also how to prevent it. Chap. 14. Of FLESH, and its operation on the Body and Mind: That the common eating thereof does awaken the wrathful Nature in Mankind, &c. Of the Children of Israels eating Flesh in the Wilderness. A Paraphrase on the Apostles Peters Vision, Arise Peter, kill and eat. Of Abraham's eating flesh with the Angels. What sort of People they were that first killed Beasts to eat them; and what if men had not so done, there had been no Wars, nor oppressing those of their own kind; demonstrated from several impor-

rum Reasons. Chap. 15. The Voice of the Dumb, or the Complaints of the Creatures, expostulating with Man, touching the cruel Usages they suffer from him, very naturally expressed in a pleasant and useful Allegory. Chap. 16. Of Bugs, and from what Matter and Aliment they do proceed, and how to prevent their Generation. Of the excellency of clean sweet Beds, and perniciousness of old stinking Feather-Beds. The Vermin-killer, being several easie, but sure, Receipts to destroy Vermin. Chap. 17. A short Discourse of the Pain of the Teeth, shewing from what cause it does chiefly proceed, and a certain easie way to prevent it. Of Marriage, and the Inconveniences of unequal Matches; that they make no Harmony, and the Evil consequences that follow, more especially for Young Men. Chap. 19. How to Cure all Cuts, Wounds, Bruises and other Accidents speedily, without Salves, Oyniments or Plasters; also if any part of the Body be poysoned, it is a certain Cure. Chap. 20. Of Harmony, and the Power thereof. With several other most useful Observations, too large here to enumerate; convenient for all that are Lovers of Health and Strength to observe. To which is added, A Treatise of most sorts of English Herbs, either Physical or fit for common use; shewing 1st, The apt times to gather them Astrologically, when the Planet that governs them is strong

strong and well aspected, the same being born
calculated for Nineteen Years: 2dly, How to
preserve and keep them without losing their
Virtues: And, 3dly, The best way of using
them in Posset-Drinks, Decoctions and Cor-
dials, so as not to destroy the pure spirituous
parts of them.

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~~Memorandum~~ of ~~18 employees~~
~~is with host child~~

Memorandum
that a child
its nourishment in all

~~available~~

as a result of the
influence of the
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P32230

The sign cony
The Digestive faculty is
that of the Stomach.
Sort of food ought to be
hotter than the blood in
Weather But cold in the
hr. 12
Drowsed and indisposed 13
as milk which cures the Con-
ympathy in pagd 18.

